

EX-116

REC-21

100-403529-255

September 7, 1961

SEP 7 4 52 PM '61
REC'D-READING ROOM
FBI[Redacted]
Dunedin, Florida

Dear [Redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3963 EL/JAL

Your letter postmarked September 1, with enclosure, has been received, and the concern prompting you to communicate with me is appreciated.

In response to your inquiries, Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively. Any remarks by a representative of this Bureau, however, should not be interpreted as a defense or an endorsement of any group since this is not a proper function of the FBI. In order that you may be fully informed in this regard, I am enclosing the substance of the statements made by Mr. Sullivan.

Our churches have been and will continue to be important targets in the over-all communist program of endeavoring to infiltrate our established institutions, and we must remain alert to such efforts to subvert our way of life. The communists have tried to infiltrate every part of our society, and patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. But this opposition to communism must be careful, constructive and positive, and it must always be kept within the due process of law.

Sincerely yours,
J. Edgar Hoover

MAILED 30

SEP - 7 1961

COMM-FBI

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

Enclosure

Communism and Religion (By William C. Sullivan)

1 - Mr. Sullivan - Enclosure

NOTE: See next page.

JCF:co

(4) MAIL ROOM ☐TELETYPE UNIT ☐

58 SEP 1961

26 1 2 PM '61
FBI
MAIL ROOM



P.O. Box 1082
DUNEDIN
FLA

NOTE: Bufiles contain no information identifiable with correspondent or the Episcopal Education and Information Council of Florida. Correspondent enclosed pamphlet entitled "And Should Communism be Victorious?" by Dr. Emil Brunner honorary professor at the University of Zurich, Switzerland. It is to be noted that P. O. Box 1082 is the address for this organization and therefore using street address listed by correspondent.

FLA

US

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b7C

10 MAR 30 8 1962
REC'D - CIVIL RIGHTS
FBI - MIAMI

Dear Mr. Hoover,

Many of our ministers here in town have been quoting your Inspector ~~Sullivan~~ Sullivan to prove there has been no infiltration of the Churches by Communists - He has caused a setback in our efforts to awaken good ministers who are merely not aware of what is going on. Is Inspector Sullivan being misquoted or did he make such a statement?

COMINFIL into
Religion

Sincerely,

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Winnedin Florida
or

P.O. Box 1082, Winnedin, Florida

ENCLOSURE

ENCLOSURE ATTACHED

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CORRESPONDENCE

ALL INFORMATION CONTAINED
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DATE 2/24/01 BY 39063 EHL/ML

OFFICE OF THE ATTORNEY GENERAL
FLORIDA
SEP 11 1961

REC'D
DOM INTELL DIV.

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NO DIRECTOR

REC'D DE LOACH
FBI

Dear Delegate,

SEP 8 8 24 AM '61 SEP 5 4 36 PM '61
The St. Petersburg Times of Saturday, July 22, 1961
prints some startling statistics from an article in the
August Redbook magazine.

A poll of young ministerial students reveals that
more than one-half regard as myth the Virgin Birth of
Christ, three-fourths have no faith in Heaven and Hell
and only two percent took original sin seriously.

These young divinity students are from Yale, Union
Theological Seminary, Southern Baptist and Augsburg
College Seminary - ELEVEN PER CENT of those interviewed
were EPISCOPALIAN.

The control of this trend among our young students
for the priesthood must come from our Episcopal Church -
from you and your fellow delegates to the National Con-
vention. The teachings of the Christ are as valid today
as they have ever been; they need no amending by "modern
thinkers".

An ever increasing number of clergy and laity are
becoming aware of the dangers confronting our Episcopal
Church. It is not impossible that our Church may face
a schism of an extent unknown since the days of the
English Reformation. It is imperative that you

PRAY TO GOD FOR HIS GUIDANCE,
THINK EXTENSIVELY AND
VOTE WISELY ---

May Almighty God gift you with the guidance in
His way and the strength to follow him.

EPISCOPALIAN EDUCATION AND
INFORMATION COUNCIL OF FLORIDA

Box 1082
Dunedin, Florida

<input checked="" type="checkbox"/>	Mr. Tolson
<input checked="" type="checkbox"/>	Mr. Belmont
<input checked="" type="checkbox"/>	Mr. Mohr
<input checked="" type="checkbox"/>	Mr. Callahan
<input checked="" type="checkbox"/>	Mr. DeLoach
<input checked="" type="checkbox"/>	Mr. Evans
<input checked="" type="checkbox"/>	Mr. Malone
<input checked="" type="checkbox"/>	Mr. Rosen
<input checked="" type="checkbox"/>	Mr. Sullivan
<input checked="" type="checkbox"/>	Mr. Tavel
<input checked="" type="checkbox"/>	Mr. Trotter
<input checked="" type="checkbox"/>	Tele. Room
<input checked="" type="checkbox"/>	Mr. Ingram
<input checked="" type="checkbox"/>	Miss Gandy

TRUE COPY

Dear Mr. Hoover,

Many of our ministers here in town have been quoting your Inspector Sullivan to prove there has been no infiltration of the Churches by Communists- He has caused a setback in our efforts to awaken good ministers who are merely not aware of what is going on. Is Inspector Sullivan being misquoted or did he make such a statement?

Sincerely,

[Redacted Signature]

[Redacted Address]

Dunedin, Florida
or

P.O. Box 1082, Dunedin, Florida

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still drawing strength from a previous life and faith, and with whom totalitarian re-education has been at work for a comparatively short time, there are still powerful forces of opposition which mutter and rumble under the crust of obedience. This has shown itself in the uprisings of the workers in East Germany and in Poland, and in the rebellion of the whole Hungarian nation. To quell these uprisings the Russian tank stands always in readiness to stamp out the most heroic opposition, until the very will to resist has finally been extinguished.

For this reason it is pure Utopia to hope for a slow inner change of a people thoroughly Bolshevized or to hope for a revolution from within of a brain-washed nation. These are but dreams, still tenaciously hung onto even today by so many of our fellow citizens.

It is true that the Communist program of remaking man is still an uncompleted experiment and the results are still not entirely clear, not as clear as we would assume them to be in the case of a Communist victory. Even then the question remains whether there could not rise from the very nature of any opposition to the system which murders the soul. The alertness of the GPU and the mind and the will of the rulers to smother all opposition in its inception, unfortunately, makes any optimistic prognosis exceedingly improbable. A change of the system to effect a loosening of the hold of the totalitarian forces (the one hope we can have) we may not expect in the foreseeable future. Russell's "500 Years Ghengis Khan" is already an accurate picture of the future and still it is not realistic enough. This is how the future of man will look should Communism succeed in winning world domination—"mankind with dead souls" as the great Russian poet, Gogol, prophetically foresaw.

Because the people of the West still live in a world where thinking for oneself and expressing these thoughts are a matter of course, they are quite incapable of imagining a generation of humanity so completely inhuman. For this reason they still permit themselves to defame anti-communism as willful, inhuman and unchristian attitude, and even indulge in the luxury of fighting anti-communism. It is indeed high time to awake from this madness and to rise up so that we may protect mankind, ourselves, our children, and our grandchildren from this ghastly end which will nullify the fruits of all history of man.

All that one can mention in favor of Communism—the raising of the standard of living, the increase in the spread of education, the progress of health and hygiene, can never, even so far as these may be true, make up for the loss of the soul. The extinguishing of the free spirit and man's soul is too high a price to pay. This must be the common creed of all Christians, all religions, and all who believe in the soul of man.

AND SHOULD COMMUNISM BE VICTORIOUS—?

By Prof. Emil Brunner
Zurich, Switzerland

This is a translation of an article which appeared in Neue Zürcher Zeitung (Falkenstrasse 11, Zurich 1, Switzerland) on Sunday, May 28, 1961.

The question, "And if Communism should be victorious?" is not just an academic one, but rather, in the light of the latest happenings, an all too real one. It is not a defeatist question; on the contrary, it is a question asked quite positively, as will become immediately clear. This question is not meant to frighten but to awaken. It still seems quite impossible that world Communism could reach its clearly defined goal, world domination, with the United States of America together with Western Europe still the greatest powers in the world. But this position of superior power is being steadily pushed back and undermined, although this is happening comparatively slowly. The tactics of Communism, contrary to its strategy and its unshakably established goal, are completely mobile, however centrally guided and synchronized. Contrary to those of Hitler, the tactics of Communism show great understanding of the psychology of both the opponent and the uncommitted neutrals. Communism undertakes to create among the peoples of the East, in spite of all initial opposition, a picture of the West, predominately of America, which utilizes the resentment of former colonial nations. The United States is made to appear, even in Japan, as the primary enemy of mankind, as the imperialistic aggressor and as the disturber of the peace of the world. All this in spite of the fact that clearly the only really aggressive imperialism is that of Russia and Red China, an imperialism which rules and exploits the peoples of the world, accomplishing this by brute force.

These propaganda tactics would have little success in the West. There Communism acts more indirectly but with no less skill. Wherever the industrial workers have a powerful position in politics, as, for instance, in England, the anticapitalist mood and the dislike for the wealthy United States are being utilized. Among the intellectuals the feeling of the alleged cultural inferiority of the American people—who supposedly know only the value of the dollar, is disparagingly stressed. Europe's will to defend itself is being paralyzed through the spread of terror of the atom bomb, which is being yoked simultaneously with a fraudulent peace program, and with impressing all nations with Soviet Russia's, indeed, truly astounding successes in the conquest of space. Primarily though, by the staging of ever new crises, Communism manages to divert interest and attention from the *main issue—the slow advance of Communism in the various parts of the world*. The unity of the West is being split by the dedicated furthering of all differences and a particular prodding of the bad conscience of those former rulers of colonies who did, indeed, commit great wrongs through exploitation and imperialism. Socialism, on the other hand, is exhibited as a model of life ethically superior to capitalism, an economy free of controls by the State.

But above all the Communist strategists undertake to split and make of no effect what Christian and humanitarian strengths are still in existence in Europe. Most alarming is the success they have gained in World Protestantism. The World Council of Churches accepted as their password, "Anti-Communism is the line of attack of the Roman Catholic Church and must inevitably lead to war!" The opinion became widespread that anti-Commun-

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ism is a sterile position unworthy of a Christian; that one has to "remain in communication with Communism." Moscow's peace propaganda was accepted inasmuch as the church has to, of course, be "for peace." With great passion it accepted and made its own the "fear" of the atom catastrophe, which Moscow Propaganda is constantly spreading. This was done by falling for the Communist trick of equating nuclear armament with willingness to wage an atomic war and making the West responsible for it. All this without noticing how Moscow alternately wavered between threats of rockets and Russian superiority in atomic weapons, and the waving of the palm of peace. All this while ignoring the fact that that segment of Europe which is still part of the free world owes its very existence, above all else, to this very nuclear armament of the West which had never been put into action. Whoever warned against unilateral nuclear disarmament, as Bishop Dibelius most strongly did, was pointed out as an enemy of Jesus Christ. It was made a cornerstone of supposed Christian thinking that West Germany or Western Europe should be neutralized, and the reception of Red China into the United Nations a demand of justice—the same China which had just raped Tibet and was constantly making warlike advances into remote parts of India. The most outstanding spokesman for Protestantism, Karl Barth, asked in an open letter to the philosopher, Russell—the same Bertrand Russell who all his life had attacked the "Christian superstition"—"whether the time had not come to proclaim against any government involved in nuclear arming, the practical refusal of national service." Such a proclamation was immediately made by Bertrand Russell, but it met with little success.

To the brotherly colloquies of the Ecumenical Movement, when preparations were made for the World Council meeting in the fall of this year in New Delhi, the churches of the East were invited more and more, churches which, of course, could only send delegates subservient to the Communist State. This was quite contrary to the position taken in the past concerning delegates of churches subservient to Hitler. At these meetings voices raised in warning against this "brotherhood" with delegates from Communist-controlled countries were suppressed again and again. Especially so when they had things to say which might have brought contradictions from the delegates of countries from behind the Iron Curtain, or which could possibly cause these delegates embarrassment at home. So it came about that in the Ecumenical Councils there was a growing alignment with Communism with constant stress and effort to learn to understand each other in a brotherly fashion. Recently this thought was introduced through ecumenical channels into the churches of the United States. This was clearly manifest in the "Cleveland Message" in which, before an ecumenical circle of American Christians, the great danger of an atomic war was pictured so dramatically. *The equally great danger of Communist world dominations was not mentioned at all.* Ideas were spread which had, until then, only been presented by German theologians. Sentences were read from the open letter of Karl Barth to the German Christians in the DDR (the Communist dominated part of Germany) in which he states that "one can after all, preach Christianity, believe Christianity, and live Christianity under a Communistic regime." *Defeatism was being preached as the will of God but harking back to the Prophet Jeremiah.* And so the poison which paralyzes the will to resist, something the American people had been immune to up to now, is becoming virulent in America, too. Thus the church, without at all being Communist is unwittingly doing the work of Communism. Should we citizens of Switzerland be astonished by this when also Swiss clergy and theologians publicly

take the position in growing measure that the values of the so-called Christian civilization are not worth defending, that maybe this decadent culture is ready to fall. Clearly the only person who would make such a statement is he who has never asked himself the question as to what the victory of the Communist system would mean.

The aforementioned Bertrand Russell has formulated this alternative in "500 Year Ghengis Khan" which descriptive word has now become famous. But this word of terrible meaning is but a typical English understatement. First of all, the advance of the world conquering Mongols was stopped decisively in the year 1241 at Liegnitz. "Its" world domination applied only to the people of the East, and, moreover, its tyranny cannot even vaguely be compared to the tyranny of a modern totalitarian state, especially the tyranny of the Communist system. What this tyranny would be like after the defeat of all the powers working against it, when it could freely wreak its will, we cannot even comprehend in all its horror. In its perfection of system and its totalitarianism which embraces everything in life, Communism differs from dictatorships of past history. In it there is no room for the private life of an individual. All life is taken and used by the State. The most important thing about totalitarianism is that it makes man in its own image.

It possesses completeness—thereby differing from all former tyranny. It completely monopolizes all the means of forming a man. It has the complete propaganda apparatus at its disposal from kindergarten to university. It controls newspapers, movies, radio, and television. It has built up the psychological technique of forming mind and soul in the most cunning ways. It is able to neutralize and destroy, in a most telling way, all influences which are contrary to its goals. The man it creates is a human being minus all that is human, a man without spontaneity or freedom of thought, a man completely part and parcel of the system—the system of consequent atheism. This collective being that has no heart, that has no feeling on conscience, because all that is despised as being bourgeois—this being is the perfect robot of the socialist State. Done away with are all traces of Christianity and all the means by which Christianity is spread and can remain in existence.

Done away with are all other religions, all churches destroyed, all Bibles destroyed and all humanistic literature and art. All these things are dangerous to the system and therefore must be destroyed. All memory of human history must be removed unless it can serve as a means to ridicule religion and humanitarianism or glorify Communism. All this is not accomplished as yet, but surely will be when Communism no longer has to reckon with world opinion. Then it can express its very being without hindrance and concentrate on its own development without competition, concentrating solely on perpetuating itself.

This complete and perfect system of education, aiming at the creation of a generation faithful only to the system is 100 per cent brainwashing—a means to an end and an end in itself. Because this education is so efficient, it has, as we see in the example of Russia, come close to its goal in many ways in less than half a century. There we see Communism at work—the destruction of all opposition, the implanting of the faith that Communism is the true goal for all people and nations. In the satellite states, which are

These are going to all
delegates to the coming
Episcopalian, Convention

REPRINTS AVAILABLE:

EPISCOPALIAN EDUCATION AND INFORMATION COUNCIL
OF FLORIDA

P. O. BOX 1082 • DUNEDIN, FLORIDA

25 Cents Per Copy

AND SHOULD

COMMUNISM

BE VICTORIOUS?

By

PROFESSOR EMIL BRUNNER



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DATE 12/21/01 BY 35063 ELM/ML

Dr. Emil Brunner is one of the ecumenical movement's Big Three among its theologians. The three are Karl Barth, Reinhold Niebuhr and Emil Brunner. Dr. Brunner is now honorary professor at the University of Zurich, Switzerland, but holds honorary degrees from most of the leading world universities. He has written at least sixteen books and conducted the Gifford Lectures at Union Theological Seminary in the United States. The following article by Dr. Brunner has been a bombshell.

9-11-61

PLAIN TEXT

TELEGRAM

URGENT - COLLECT

Communist infiltration in to Religion

SOULE COLLEGE
NEW ORLEANS, LOUISIANA

INFILTRATION OF ALL ESTABLISHED INSTITUTIONS CONTINUING PROGRAM
OF THE COMMUNIST PARTY. OUR CHURCHES HAVE BEEN AND WILL
REMAIN IMPORTANT TARGETS. FORTUNATELY, THIS MENACE HAS NOT
MADE ANY SUBSTANTIAL PENETRATION INTO OUR RELIGIOUS INSTITUTIONS.
PATRIOTIC AMERICANS MUST ALWAYS TAKE FIRM STAND AGAINST
COMMUNISM BUT OPPOSITION MUST BE CAREFUL, CONSTRUCTIVE,
POSITIVE AND MUST BE KEPT WITHIN DUE PROCESS OF LAW.

JOHN EDGAR HOOVER, DIRECTOR
FEDERAL BUREAU OF INVESTIGATION

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DATE 2/21/01 BY 39013 EL/10

1 - New Orleans - Enclosure

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NOTE: Nothing in Bufiles to preclude this communication.

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FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
COMMUNICATIONS SECTION

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FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
COMMUNICATIONS SECTION
SEP 11 1961

WESTERN UNION

*Communist Infiltration
into Religion*

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U.S. DEPT. OF JUSTICE

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Mr. Tolson	_____
Mr. Belmont	_____
Mr. Mohr	_____
Mr. Callahan	_____
Mr. Conrad	_____
Mr. DeLoach	_____
Mr. Evans	_____
Mr. Malone	_____
Mr. Rosen	_____
Mr. Sullivan	_____
Mr. Tavel	_____
Mr. Trotter	_____
Tele. Room	_____
Mr. Ingram	_____
Miss Gandy	_____

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NS LLA039 RX PD AR NEWORLEANS LA 11 109P CST

HON J EDGAR HOOVER, DIR OF FEDERAL BUREAU OF INVESTIGATION
WASHDC

IT IS ALLEGED THAT YOU SAID CHURCHES ARE NOT INFILTRATED BY
COMMUNISTS STOP PLEASE CONFIRM OR DENY BY RETURN WIRE COLLECT
NEED ANSWER FOR THIS EVENING

SOULE COLLEGE.

New Orleans

*acknowledged by
collect telegram*

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DATE 2/2/01 BY 3563 Gw/Arz

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September 6, 1961

[redacted]
Mansfield, Louisiana

Dear [redacted]

Communist Infiltration into Religion

By letter of August 31, 1961, [redacted]
[redacted] of Baton Rouge requested that I send you some
information on communism. Enclosed you will find copies
of several reprints I hope will be of interest to you.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

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HEREIN IS UNCLASSIFIED
DATE 1/21/01 BY 39063 EIC/BAW/LK

Enclosures (5)
The Deadly Contest
Communism and Religion by William C. Sullivan
4-17-61 Internal Security Statement
Christianity Today Series
Communism: The Bitter Enemy of Religion

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NOTE: Bufiles contain no information which would preclude this
letter. See letter of same date to [redacted]

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FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
COMMUNICATIONS SECTION
SEP 11 1961

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COLLEGE NEW ORLEANS LOUISIANA

INFILTRATION OF ALL ESTABLISHED INSTITUTIONS CONTINUING PROGRAM OF THE COMMUNIST PARTY. OUR CHURCHES HAVE BEEN AND WILL REMAIN IMPORTANT TARGETS. FORTUNATELY, THIS MENACE HAS NOT MADE ANY SUBSTANTIAL PENETRATION INTO OUR RELIGIOUS INSTITUTIONS. PATRIOTIC AMERICANS MUST ALWAYS TAKE FIRM STAND AGAINST COMMUNISM BUT OPPOSITION MUST BE CAREFUL, CONSTRUCTIVE, POSITIVE AND MUST BE KEPT WITHIN DUE PROCESS OF LAW.

JOHN EDGAR HOOVER DIRECTOR
FEDERAL BUREAU OF INVESTIGATION.

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DATE 2/24/01 BY 3103 BTW/12/02

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Office Memorandum • UNIT

GOVERNMENT

TO : The Director

DATE: Aug. 2, 1961

FROM : J. P. Mohr

SUBJECT: The Congressional Record

Communist Infiltration into Religion

APPENDIX

Pages A5917-A5919. Senator Thurmond, (D) South Carolina, requested to have printed in the Record a statement by [redacted] of the First Baptist Church of Hamburg, South Carolina, on the subject of "Spiritual National Defense." Mr. Thurmond pointed out the statement "is directed principally against the menace of world communism. It stated 'The question is often asked to what extent communism has infiltrated the United States. That, of course, is difficult to answer with accuracy. But people who have every reason to know, like J. Edgar Hoover, tell us that it is truly alarming. There is a strong Communist Party, but that is not the chief threat. It is the undercover, insidious, creeping parasitic kind of communism that we should fear most.'"

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Original filed in: 66-1731-

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DATE 2/21/01 BY 35063 BJA/ML

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REC-27

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NOT RECORDED

46 SEP 18 1961

57 SEP 20 1961

In the original of a memorandum captioned and dated as above, the Congressional Record for Aug. 1, 1961 was reviewed and pertinent items were marked for the Director's attention. This form has been prepared in order that portions of a copy of the original memorandum may be clipped, mounted, and placed in appropriate Bureau case or subject matter files.

UNITED STATES

Memorandum

Tolson _____
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TO : Mr. F. J. Baumgardner *FJB*

DATE: September 18, 1961

FROM : Mr. J. H. Kleinkauf *JHK*SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C*Kleinkauf*

Washington Field Office letter 9/8/61 captioned "Washington Area Committee for the Abolition of the House Un-American Activities Committee (WACAHUAC)," Bufile 100-434886-11, furnished information received from [redacted] on 8/30/61 advising that the [redacted] of the Waugh Methodist Church (which has combined with others to form the Capitol Hill Methodist Church), Washington, D. C., is Chairman of captioned committee; that the [redacted] Mt. Vernon Unitarian Church, Alexandria, Virginia, is Vice Chairman of captioned committee; and that the Rev. W. Russell Bowie (no further identifying data set forth) is a member of the Executive Board of captioned organization. *SC*

Based on the limited identifying data available no prior references to [redacted] other than his association with WACAHUAC, were located in Bureau indices. Bufile 100-403529-147 set forth information that [redacted] Mt. Vernon Unitarian Church, was one of twelve ministers who signed a resolution which stated that the House Committee on Un-American Activities (HCUA) had outlived its usefulness and recommended discontinuance of the HCUA. This information appeared in the 2/28/61 issue of "The Congressional Record," pages 2712 and 2713.

Bufile 100-363910 discloses that the Rev. W. Russell Bowie, Alexandria, Virginia, has been active in affairs of communist front organizations in the past; that he has not been identified as a Communist Party member; and that he is not on the Security Index. Rev. Bowie was listed as one of the initiators of a petition addressed to the President of the United States which was being distributed by the Citizens Committee for Constitutional Liberties (CCFCL). This petition set forth background data relative to the case against the Communist Party, USA (CPUSA), under the provisions of the Internal Security Act of 1950 and urged the President to take certain steps "to save our country from great harm." The CCFCL was organized by the CPUSA to function as the Party's defense committee to raise funds and conduct a propaganda and agitational program in an effort to counteract the Supreme Court's decision of 6/5/61 against the Party under the Internal Security Act of 1950. (100-434917-128)

100-403529

- 1 - Mr. Baumgardner
- 1 - Mr. Kleinkauf
- 1 - 100-434886 (WACAHUAC) EX-102

JHK:mar 13 SEP 21 1961
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ALL INFORMATION CONTAINED
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 DATE 2/21/61 BY 39063 EWL/AR/14

COMMUNIST INFILTRATION INTO RELIGION

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Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

ACTION:

Submitted for record and filing purposes in Bufile on
"Communism and Religion."

September 10, 1961

Baton Rouge, La.

United States
Department Of Justice
Federal Bureau Of Investigation
Washington, D. C.

Attn: Director J. Edgar Hoover

Dear Mr. Hoover,

Let me say thank you for the material that you sent to me. Your views add no little weight to the material that I have been collecting on communist activities for the past three years or so.

I have been waging somewhat of an individual battle, in private correspondence and the news media, with certain so-called "Liberal Christians" or "Modernists". These individuals, mostly young ministers who are newly graduated from the various divinity schools and seminaries, are almost all of the opinion that the threat of communism is from without, not from within. They believe that communism has yet to touch religion in this country. In writing to you I had hoped to get specific facts, (based on past criminal convictions, etc.), which would definately connect "Modernism" to communism. However I noted statements in the material you sent to me to the effect that the communists were having quite a difficult time trying to make inroads into the church. This leaves me in somewhat of a quandry.

As I am in possession of a lot of information on this subject, obtained from a number of patriotic groups and organizations of which I am in constant contact, I have been thoroughly convinced that the communists have made definate inroads into religion in this country. In viewing my information in the light of your religious infiltration statements, I can only conclude that my information is somehow inadequate or that your statements were made with some considered motive to affect the security of the nation. (Of course, this is only conjecture.)

I am sending you a pamphlet on a debate of the Revised Standard Version of The Bible, which should make my position somewhat more clear. In defending the "New Bible", Prof. Stevenson not only gives a clear definition of what Modernism is, he also states its purposes in no uncertain terms. While I do not contend that Prof. Stevenson is a communist, (no self respecting communist would be caught so flatly with his pants so far down), or that his followers are communist, I will say that this new religion gives the communists their greatest friend in this country. There must be a connection somewhere.

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CORRESPONDENCE

With Prof. Stevensons definition of "Liberalism" or "Modernism", along with its purposes, (which conform so nearly to communist ideology, as I'm sure you will agree), and the fact that a large and increasing number of divinity schools and seminaries are "liberal", only one reasonable conclusion can be drawn. That is, that these schools are turning out communist dupes in mass. I believe I know the mind of the modernist. My brother-in-law is typical. Not only does he hold with Prof. Stevensons views, he has also stated before a group of church women in Shreveport that if a woman wanted to become a prostitute, that was all right. I could not possibly relate to you here all of his beliefs that are a direct result of his schooling, but I am sure you recognize the pattern.

As I am sure that you are quite busy, there is no need to answer this letter unless you can give me such specific information as stated above. I also know that you could make no public statement as to the official business of the F.B.I. if you should of should not decide to check further into this matter. Thank you again for the material and your time.

b6
b7c

Sincerely yours



DEBATE
THE "NEW BIBLE"

Versus

"OLD-FASHIONED BIBLE"

* *

Evangelist Dan Gilbert
Stands Up For The
"Old-Fashioned Bible"

* *

Professor George R. Stevenson
Stands Up For The
"New Bible"

* *

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Debate Over the "New Bible"

Some time ago, I published a book in which I set forth my reasons for regarding the so-called "new version" of the Bible as actually a "perversion" of the Word of God. Millions of dollars are being spent in a high - pressured propaganda campaign to persuade church people to discredit those of us who have dared to expose the version, instead, apparently, part of this "slush fund" is being used in a cunning and calculated effort to try to discredit those of us who have dared to expose the truth about this mistranslation of God's Word.

I have received an avalanche of letters from people who say violent and bitter things against me because I have taken a stand for the old-fashioned Bible and have shown up this false translation for what it is: not a new version, but a perversion. Some of these letters are plainly inspired by those who have a financial axe to grind in the promotion of the so-called "new Bible." But other of the letter-writers are obviously sincere, although misguided.

I have had long and spirited correspondence with those who, in sincerity and zeal, are championing the "new Bible." Appealing to my sense of fair play, they have argued that I let them present their side of the case to my radio listeners and readers. I believe that the presentation of both sides of any issue makes it all the more

clear, which is right. I believe that, after you have read what is said in support of the "new Bible," you will be all the more convinced that it is no "new version" at all, but a falsification and mutilation of the Bible of our fathers.

Of the champions of the "new Bible" who have written me, one man seemed best qualified to speak for the advocates of the "new Bible." He is Professor George R. Stevenson.

In entering into this debate, he explained, "Friends and supporters of the Revised Standard Version of the Bible have expressed the opinion that I am in a position to state the case in favor of it. I have spent my whole lifetime in religious work—as a teacher, as a pastor, as a lecturer. I am recognized as somewhat of an authority on the languages in which the original manuscripts of the Bible are written. I do not believe that anyone could study the merits of this new version more carefully and impartially than have I.

"Naturally, I do not like to sing my own praises, but if there is any doubt as to my background, I will be glad to supply a wide array of recommendations and favorable comments regarding me. In upholding the Revised Standard Version of the Bible, I will set forth the position, not only of myself, but of others who are in the forefront of the movement to bring about its universal adoption."

By agreement with Professor Stevenson, and to save space, all references to the "Revised Standard Version of the Bible" will be shortened to read "the new Bible."

Professor Stevenson:

In his bitter diatribe against the "New Bible," Dr. Gilbert raises a cry of outrage against this superb work of scholarship because, in his words, "it casts doubt upon the Virgin Birth of Jesus Christ."

Certainly, the "New Bible" does contain passages which raise a question as to whether or not Jesus actually was born of a virgin, but in so doing, the New Bible merely expresses the studied viewpoint of modern science. Modern science cannot accept the idea that any man, at any time, was born of a virgin.

Liberal religious thinkers cannot fly in the face of the deliberate verdict of modern science. All my life I have been in association with foremost leaders of religious liberalism. I have been on the faculties of outstanding seminaries and religious institutions that adhere to the enlightened liberal point of view. I have spoken in some of America's most famous liberal pulpits. I personally am acquainted with the intellectual leaders of religious liberalism. I know what they think.

Now if Dr. Gilbert finds doubt in the New Bible regarding the virgin birth of Christ, let me assure him that he will find the same doubt in the honest thinking of

the leading liberal clergymen of this twentieth century.

The translators of the New Bible have handled the matter in a most fair and scholarly manner. They have left the virgin birth in the Scriptures, but they have surrounded this alleged miracle with a fair measure of the skepticism with which modern science views such an irregular occurrence — or, more precisely, the allegation of such an irregular occurrence. It is not for the translators of the New Bible to say, dogmatically, whether or not such an event really took place.

* * *

Evangelist Gilbert:

I am well aware, without Professor Stevenson reminding me, that so-called religious "liberals" harbor doubt as to the miracles of God. They have a right to their doubts, of course, but I do not think they have any right to incorporate their doubts into the Book of God. That is what I am complaining against.

The religious liberals, such as Professor Stevenson, Harry Emerson Fosdick and others, are free to write books over their own names, setting forth their own disbeliefs and doubts.

But the Bible is the Word of God. It is wicked and blasphemous for any set of translators to insert their own doubts into the Bible.

This amounts to forgery. It is dishonest and unfair.

In the old-fashioned Bible there is no doubt whatsoever about the miracles that God performed. The doubts that the religious liberals have dreamed up in their own minds, they have now written into the Bible.

Under the guise of offering us a "new version" of the Bible, the religious liberals advance this propaganda campaign to foist their skepticism upon the church people of our land.

That is why I call this New Bible a false translation, a perversion of the Scriptures.

* * *

Professor Stevenson:

The Bible is an antiquated book. It must be brought up-to-date. There would be no purpose in bringing forth a new translation unless it was to adjust this old-time religion to the findings of modern science and scholarship. The Bible must be made to live again. To accomplish this, old and discredited doctrines must be brought into alignment with the spirit and understanding of modern science.

Now, I realize that there are two ideas about how a translator should operate. Dr. Gilbert adheres fanatically to the old idea that the sole business of the translator is to reproduce in modern language the precise statements that were set down in another language thousands of years ago. In

other words, we are to have a dead reproduction of a dead religion. It impresses me that such a dreary enterprise would be a waste of time and effort.

The other idea of the work of a translator is this: The translator is to go back thousands of years and examine what is to be found in the ancient manuscripts. He is to discard what is worthless and discredited. He is to conserve and preserve the abiding truths that may be found in the old religion. But he is to bring these truths into conformity with modern science. He is to reinterpret these truths. He is to give them new scope and meaning. The translator lives in an age of atomic power, television, and advanced medical science. He must bring out a new Bible that breathes the scientific spirit of the modern age.

Dr. Gilbert raves about this New Bible being a "false" or "untrue" translation. Of course, it is not in accord with ancient ignorance. Of course, it is not "true" to the ideas prevailing in a pre-scientific period of history. But by the same token, it is true to the spirit of modern science and religious liberalism.

* * *

Evangelist Gilbert:

Professor Stevenson has admitted the most serious of the charges that I have made against the New Bible translators. He has taken his stand with them in argu-

ing for a method of translation which is as dishonest as it is deceitful. He says that the business of modern translators is to lay unholy hands upon the "ancient manuscripts" of the Word of God. These new translators, he says, are justified in throwing into the "discard what is worthless and discredited." They are to junk what they don't like in the Book of God. Then, he contends, they are to "conserve and preserve" what they do like. But in keeping what they deem to be the "truths" contained in the Bible, they are to twist and change them in any manner which they consider to be in "conformity with modern science."

Does not Professor Stevenson know what the Bible is? It is the Word of our Lord—"Jesus Christ, the same yesterday, and today, and forever." (Hebrews 13:8).

It is forbidden to man to add to, or subtract from, the Word of God.

"Forever, O Lord, thy word is settled in heaven." (Psalm 119:89).

No opinionated "new translators" can change the Original Copy of God's Word—which is in Heaven. I want a Bible that is the same on earth as it is in Heaven. I want a Bible that has not been tampered with by unbelieving men. I want a Bible that is the Word of God — a Bible into which men have not been able to insert their own doubts and disbeliefs. That is why I shall keep the old-fashioned Bible,

the Bible that is the Faith of our Fathers
“once and for all” delivered unto the saints,
handed down from Heaven.

* * *

Professor Stevenson:

There was a time when honest and competent scholars could be cowed by the type of hysterical appeal that Dr. Gilbert makes: keep your “unholy hands” off the Holy Book. In those days, all scientific investigations of Bible teaching was stifled and scientists were obliged to bow in ignorant obedience before a Book which they dared not criticize.

But that time is happily gone forever. Dr. Gilbert and the embattled fundamentalists whom he leads can never bring it back. By his very tone, he acknowledges that he is on the defensive. We are going to keep the Gilbert type of fundamentalists on the defensive until they finally give up in their effort to turn back the clock.

Liberal clergymen have gone along with the scientists in subjecting the Bible to the same kind of critical treatment that is applied to other works of men. We have gone ahead and weighed and measured its contents. We have laid the yardstick of scientific truth alongside all the old Scriptural doctrines. We have not hesitated to declare the results of this investigation. Where we find defects in the Bible, we are making the necessary adjustments and corrections.

The New Bible is a contribution toward the "humanizing" of the Book. Much remains to be done in this direction, but, at least, this New Bible expresses the spirit of adventuresome religious thinkers who have had the intellectual and spiritual courage to treat religion as a living, growing thing, rather than a stagnated thing which remains today the same as it was thousands of years ago.

* * *

Evangelist Gilbert:

I want to ask the Professor a question or two. He says, it is all right to lay "unholy hands" upon the Book of God. One of my fellow-fundamentalists, whom he ridicules, has called this New Bible the "Unholy Bible." I think it might even better be called, "the Bible of Unholy Men."

Now, I want to ask Professor Stevenson: Do you regard the Bible as a Holy Book at all? You speak of it as the work of men. You refer to it as a book prepared originally by men who lived in a bygone period of "ancient ignorance."

You talk about subjecting the Bible to "critical treatment." Apparently, your attitude is to criticize it the same way that you would a book written by human beings, containing the faults and mistakes that are to be found in all the works of men.

I am sure we can give the people a clear idea of what this New Bible is; we can put them in a position in which they can

determine whether or not they wish to use it, if you will answer the question: Do religious liberals, of the type who favor this "new version" of the Bible, regard the Bible itself as the Holy Book, the One Revelation of the Living God?

* * *

Professor Stevenson:

Thank you, Dr. Gilbert, for dropping your highly emotional "defense mechanism" and coming to an important point. I trust we may get somewhere in our discussion.

I do not believe anyone who calls himself a religious liberal would ever agree that the Bible is a "Holy Book" in the sense that you fundamentalist Christians regard it.

I presume a "Holy Book" would be one that would be deemed "untouchable" by human hands or thought. If there were such a thing as a Holy Book, it would be accepted and believed from cover to cover, without question. A Holy Book would be one that was established as a Higher Authority, beyond the reach of scientific investigation or criticism. A Holy Book would be one whose Truth was established on a higher plane, beyond the reach of the very methods and instruments of modern science, by which truth is evaluated and is exposed.

Religious liberalism rejects the idea that there is any such thing as a Holy Book.

The New Translators have demonstrated that the Bible is not a Holy Book. They have treated it as a human book.

They have humanized the Scriptures.

Of course, you just resort to your characteristic emotional appeal when you refer to the New Bible as an "unholy book." It is neither "holy" nor "unholy." It is just plain human. It is a man-made book for men to study and use.

* * *

Evangelist Gilbert:

Thank you, Professor Stevenson, for letting us know that religious liberalism does not regard the Bible as a "Holy Book" and, therefore, deliberately gives us a "new version" which applies the "human touch" to change the Word of God.

However, do you think that millions of church people would instantly reject this New Bible, if they knew that the purpose of the "new translation" was to offer a new book which is the work of men, not the Word of God?

Most of the advertising of the New Bible has been to the effect that it is easier to read. People are being led to buy and use the New Bible on the ground that it makes for easier reading and understanding. Why do not the promoters and propagandists of the New Bible come out openly and advertise that the doubts of unbelieving science have been incorporated in this New Bible?

Religious liberals have made over the Bible to bring it into line with what they consider to be the findings of modern science. They have laid unholy hands upon the Word of God, and warped and twisted it to conform to their own skeptical ideas.

Don't you think there would be a mass rejection of the New Bible, if the people were plainly told the whole truth about it?

* * *

Professor Stevenson:

Now, Dr. Gilbert, you are just being naive — which I will say, for the benefit of your readers, is a polite word meaning mildly simple-minded. Old-fashioned religion is based upon prejudice and superstition. When you attack people's prejudices, you don't convince them. You just produce the kind of violent emotional reaction for which you yourself, Dr. Gilbert, have an almost incomparable capacity.

Millions of church people in our land still harbor the old prejudices and superstitions about the Bible. They still cling to the idea that it is a Holy Book, handed down from heaven; and not a book containing the advancing ideas of men of religious resourcefulness. Of course, we are not going to attack these prejudices and superstitions openly. People must be weaned away from their false ideas, gradually. Naturally, I had no part in writing the advertising copy for the New Bible.

But in my own recommendation and pro-

motion of it, I stress the fact that it is a work of modern and enlightened scholarship. The first big job is to get it into the homes of the people. When they proceed to study it, they will find out for themselves what it contains.

I expect you will try to make something of the fact that, although religious liberalism does not consider the Bible to be a Holy Book in the old-fashioned sense, nevertheless the words "Holy Bible" are on the cover of the Revised Standard Version. We have no objection to calling the Bible a "Holy Book," provided it is understood that humanity is the only really Holy Thing that we recognize. The Bible can be considered "holy" in the sense that man is "holy" and the work of his hands is "holy." I have made it plain that we cannot consider any book "holy" in any other sense.

* * *

Evangelist Gilbert:

I do not want to be sidetracked into a debate on the subject of religious liberalism. So-called "liberalism" or "modernism" denies the miracles of God. Fundamental Christianity believes in all of God's miracles and all of God's Word.

Our debate is over the New Bible. I oppose this New Bible and its makers on the ground of their fundamental dishonesty. The makers of this New Book even leave the words Holy Bible upon the cover. Yet,

their very purpose in bringing out a new translation is to "humanize" the Bible and take the "holiness" out of it.

Professor Stevenson tells us that religious liberalism regards "humanity" as the only really "Holy Thing" that we know anything about. Modernism says that to be "holy" and to be "human" is the same thing. Of course, every old-fashioned Christian knows that "holy" means the opposite of "human." God is holy. Holiness comes from Him. The only Holy Book is the one that He has given unto men.

Religious liberalism denies that the Bible is a Holy Book—a book given us by God. Then it turns around and asserts that the Bible is just a human book. Then it goes on to say that, because it is just a human book, the Bible is a holy book—since the only things are the human things.

This is blasphemous nonsense. I am well aware that religious liberalism falsely asserts that a book which is human is also holy, since these words mean the same things. But they do not mean the same things to the millions of church people in our land.

In its very promotion of this New Bible, religious liberalism is engaging in the most cunning campaign of deliberate trickery and deception ever practiced against the conscientious, trusting religious people of our land.

Professor Stevenson:

Dr. Gilbert has got back on his "high horse" of hysterical ranting. Perhaps, we should just leave him there, hanging half-way between illusion and common sense.

We religious liberals are not trying to deceive anyone. But we are endeavoring to rescue our church people out of the dark ages and bring them into this era of enlightenment. Our task is that of religious education. Science disproves the old ideas about the nature of things holy.

Religious liberalism accepts the scientific revelation that all holiness is in humanity and nowhere else. It will be a slow and painful undertaking to educate the religious masses to a full acceptance of this great truth.

The new Bible is our textbook. It is an agency of enlightenment, which we want to put into the hands of all people of religious sensibility. The old Bible belongs to the dead past. It upholds the old superstitions that we want to tear down. Religious liberalism needed a New Bible to serve its purposes. The best scholars in the world have given it to us.

At first, I suggested that we just leave Dr. Gilbert up on his hysterical high horse. But I am sure we are tiring of his monotonous ranting on that fantastic plane. I trust he will now come down and move on to a consideration of some of the other charges he has made against the New Bi-

ble. I want to refute his other claims against this new work of scholarship, just as I have already punctured the inflated accusations which he has previously made.

* * *

Evangelist Gilbert:

I want to show you the fraud and deceit that are the basis of the promotion of this New Bible. I hold two books in my hands. The first is the Revised Standard Version of the New Testament, published in 1946. The other is the whole "New Bible," published in 1952.

I turn to the first page of the Gospel According to Matthew, as contained in the New Testament "New Bible," published in 1946, and I find no printed footnote which comments on the Virgin Birth of Christ.

Now, I turn to the first page of the Gospel According to Matthew, as contained in the whole "New Bible," published in 1952, and I read this footnote: "OTHER ANCIENT AUTHORITIES READ JOSEPH, TO WHOM WAS BETROTHED THE VIRGIN MARY, WAS THE FATHER OF JESUS WHO IS CALLED THE CHRIST."

This footnote is not in the 1946 New Testament of the "New Bible"; but it is deliberately inserted in the 1952 whole "New Bible."

Now, remember, the 1946 "New Testament" was published in limited edition. Many ministers looked it over and then recommended it. The 1952 whole "New

Bible" has been advertised and promoted very largely on the recommendation of ministers who surveyed the 1946 edition of the "New Testament." After getting the endorsement of leading clergymen, these blasphemous words are cunningly added in a footnote: "JOSEPH . . . WAS THE FATHER OF JESUS WHO IS CALLED THE CHRIST."

It is alleged that "ancient authorities" uphold this idea that Joseph was the "father of Jesus." But if "ancient authorities" upheld it in 1952, they also upheld it in 1946. Whatever these "new translators" surmised about "ancient authorities" in 1952 must have coincided with their view in 1946. It is clear that the "New Bible" promoters added this attack upon the Virgin Birth, in a cowardly footnote, after they had been careful to solicit important endorsements of the 1946 edition which contained no such blasphemy.

* * *

Professor Stevenson:

Dr. Gilbert has developed another fine frenzy over the fact that the 1952 New Testament of the "New Bible" contains footnotes not included in the 1946 edition.

This "New Bible" contains many things that are startling and perhaps, even revolutionary to those accustomed to think in conformity with the old traditions of a dead orthodoxy. Obviously, the "new enlightenment" could not be supplied in doses

beyond the ability of the religious masses to assimilate. A person who has lived for a long time in darkness must be accustomed to the light gradually.

The "New Bible" of 1952 does contain "stronger meat" clearer light than the New Testament of it which was published in 1946. I do not doubt that additional footnotes, bringing new light to bear upon important Biblical doctrines, may be included in later editions of the "New Bible."

Dr. Gilbert charges that some of the more timid ministers who endorsed the 1946 "New Testament" might not have done so had it contained the footnotes found in the 1952 edition. That may be. Lots of ministers would hesitate to endorse any "New Bible," especially if they feared it might conflict too radically with age-old orthodoxy.

Dr. Gilbert shouts "trickery." He is just indignant because so many ministers did endorse the 1946 New Testament. I believe that the translators of this New Bible did a very fine job. I also believe that what Gilbert calls the "promoters" of it also did a very excellent job. They have secured wide circulation for the New Bible. They have also handled its promotion in such a way as to get outstanding ministerial endorsement for it. I find nothing wrong with the methods they have employed. And I find everything encouraging in the results that they have obtained.

Evangelist Gilbert:

There is not time to dwell longer upon the trickery and deception found in the promotion of this New Bible. I must now pass on to another important issue.

Professor Stevenson cannot deny that approximately one out of three of the "new translators" has a background of involvement in Communist "front" organizations. A Red "front organization" is a propaganda agency set up to advocate the purposes of Red Communism. Obviously, no one is going to join a Red front organization and help in its advancement, unless he is sympathetic with Communism.

Here we have a "New Bible" which is, in part, the work of men who are known for their pro-Communist sympathies.

Communism is the enemy of God. Communism denies the Supernatural. Communism is grounded in gross materialism.

A person who has had contacts with Communist front organizations is certainly not qualified to prepare a "New Bible" which is acceptable to Christians.

Communism seeks to tear down belief in the miracles of God. We find in this New Bible, the most subtle of doubts and aspersions upon the most precious elements of our Faith.

It is true that non-Communist sympathizers, those who have no record of association with Red-front groups, also worked on the new translation. But the

pro-Communism sympathizers find nothing objectionable in the New Bible. Rather they give it their full endorsement. If it is acceptable to those with a tainted Red viewpoint, it must be obnoxious to every Christian who knows that Communism and Christianity are opposite.

* * *

Professor Stevenson:

Communist sit, side by side, with Democrats in the United Nations. Why should they not work, alongside of Christians, in preparing a New Bible?

In Korea and elsewhere, we have our differences with the Communists. But these must be ironed out and compromised. In the long run, Communists and non-Communists must get along with each other in this world, and in the churches of this world.

We must meet the Communists half-way. The Old Bible was absolutely abhorrent to all people with a Marxian Communist outlook. We needed a New Bible that they could accept, at least in a qualified way.

We must have a world religion that will embrace all peoples of the world. We must not exclude from our religion all the millions of people who live under the banner of Communism. Since they could not, and would not, accept the Old Bible, it is only fitting that we should offer them a New One which does not do violence to their basic convictions.

To prepare a New Bible that would find favor with those of Communist conviction, it was only logical and necessary that we include pro-Communists on the Committee of translators. This New Bible is a joint effort, contributed to by those who have some sympathy with the Communist way of thought, as well as by those who are hostile to everything that smacks of Marxism. In this New Bible, we have a splendid blending of the Red viewpoint, the pink viewpoint, and what I suppose should be called the "white" or Christian viewpoint.

* * *

Evangelist Gilbert:

Much of what Professor Stevenson says is ridiculous to anyone who does not have "sympathy" for the Communist viewpoint. However, I want to comment on what he says regarding a "religion" that "embraces" all peoples of the world.

Christ died for every man, regardless of race, color, or political conviction. We must take the Gospel to all creatures. It is true that some, with Communists or other evil ideas, will reject the Saving Message of Christ contained in the Old Bible. But that is no reason for changing or compromising the Truth in Christ.

It is our duty to present to all peoples everywhere: the Lamb of God, who taketh away sin. All individuals have free-will and some may use it to turn away from Christ.

Others will exercise freedom of choice to accept the Savior.

It is idiotic to talk about establishing a "world religion" on the basis of changing the Bible in such a way as to suit, part-way at least, those who have embraced an infidel philosophy which denies God completely.

To pervert and warp the Scriptures so as to win favor with the Reds is treason against our Lord Jesus Christ. It is a project unworthy of men who call themselves ministers of the Gospel. It is our responsibility to keep the Faith, and to preach the Faith in all its purity. To conspire with enemies of the Gospel in censoring and pink-coloring the Scriptures is the lowest form of betrayal of the Savior.

* * *

Professor Stevenson:

Dr. Gilbert talks like a refugee from the Middle Ages when he prates about upholding "the Lamb of God" before the peoples of our Twentieth Century world. The masses in Communist countries, as elsewhere, want a living, human leader. They do not want a God in human form.

They will not accept a Jesus who is presented to them as a Supernatural character. They want a human Jesus who is all flesh-and-blood, all passion-and-spirit.

In one of his articles, Dr. Gilbert protests that in the New Bible, the Diety of Christ is played down and soft-pedaed. He

objects that the New Bible presents Jesus as a leader of the people, the kind of human leader that America had in Lincoln, India had in Gandhi, and Russia has in Lenin.

Well, I do not object to that. I applaud it. We democratic peoples of the world are losing contact with the masses in Communist lands, largely because we have clung to a dead religion.

The Old Bible does present Jesus as a Supernatural Savior. But such a presentation brings no response from the common people today.

The New Bible breaks with the old, discredited tradition. The New Bible "humanizes" Jesus Christ. It brings him down out of heaven to earth and lets the masses of the people know that he is their friend, he is one of them.

Unless we want all mankind to embrace atheistic Communism, we had better offer the masses the kind of religion that will be satisfying to them, not the kind that was handed down from our forefathers.

* * *

Evangelist Gilbert:

Professor Stevenson is certainly telling us things about this New Bible that lots of church people need to know. Hundreds of thousands of churchgoers have bought the New Bible, thinking it is just a new translation into simpler, more understandable English.

But now the Professor informs us that this New Bible is the vehicle for putting over a new religion—a religion that compromises with Communism to such an extent that the Reds can be counted upon to embrace it en masse. The professor advises that the New Bible even changes the life and character of Jesus Christ — taking away His Supernatural being, and casting Him in the role of a revolutionary agitator, a human leader.

The Professor urges the adoption of the New Bible as a means of “bringing the Communists into camp.” Apparently, the idea was to take out of the Old Bible those elements of the Supernatural, the miracles of God, which Marxian materialists do not like. The Professor thinks it was fine that pro-Communists sat on the Committee of translators, apparently to see to it that everything was taken out of the Old Bible that Communists object to, and to see to it that nothing went into the New Bible unless it had the approval of those with the deep sympathy for the Communist way of thought.

I believe there would be a mass discarding of the New Bible, if the church people of our land knew what the Professor tells us about it.

The people have been kept in ignorance as to the purpose of the promotion of the New Bible. They have been deceived as to what it contains and why it was produced.

Professor Stevenson:

Once again, Dr. Gilbert is charging that there is "deceit" and "fraud" in the promotion of the New Bible. Personally, I do not think that the masses of our church people have been deceived at all. I believe that they want a New Bible. They are not as old-fashioned as Dr. Gilbert supposes.

The American people, including those who go to church are a progressive people. Our people do not want to live, intellectually or spiritually, in the Dark Ages. They want an up-to-date Bible, just as they want a new model automobile.

They want to get along with neighbor nations. Only the die-hards of a bygone era believe in "no compromise" with Communism. Of course, we must make some concessions to the Communists, in order that they will make some concessions to us.

Communism began as an anti-religious movement. The old-time Reds wanted no religion at all. The founders of our country believed in a religion of Supernaturalism, with all kinds of miracles, and with a Messiah who was more God than man.

Thinking Communists recognize that they went too far in rejecting all religion. They will come back to the acceptance of a religion of reason. Thinking liberals of our own country recognize that a religion of Supernaturalism does not fit the modern age. Hence, we too will move in the

direction of a reason. The Communists were on the extreme "left" of infidelity and they will move toward the center. We were on the extreme "right" of Supernaturalism and we must move toward the center. In the middle-of-the-road, in the center, we can meet with all the peoples of the world in the forming of a new world religion, founded upon the New Bible.

* * *

Evangelist Gilbert:

The old-fashioned Bible itself describes the movement upheld by Professor Stevenson. It tells us that in the "last days," there will be a dreadful apostasy. Apostasy means treason against Heaven—a turning away from the Faith once delivered unto the saints.

The Bible tells us: "scoffers will come, walking in their own lusts." They will "change the truth of God into a lie." They will deny the Lord Jesus Christ. The whole world will be brought under the leadership of a false religion. The human leader will be accepted in place of our Divine Lord. False teachers and false prophets will arise who will "not endure sound doctrine."

This movement finally heads up in Anti-christ. The Devil is the master-mind behind it all.

Professor Stevenson talks of changing the Scripture, of dethroning the Lord Jesus Christ, of denying His Virgin Birth, and Deity — he talks of promoting this Anti-

christ movement as though it were something new. He even would have us believe that the hope of world peace and progress depends upon working out some kind of a compromise with God-hating Communism.

Now I do not indulge any expectation that the Professor is going to accept what Bible prophecy says about him and the movement he fosters through the propaganda of "liberal religion." But I do want all Bible-believers to know that he speaks for Antichrist. He proceeds along the road, recommended by Antichrist. He promotes a "New Bible" which is worked out according to the specifications of Antichrist.

* * *

Professor Stevenson:

I knew that Dr. Gilbert would get around to calling the New Bible "the book of Antichrist," before he got through. Why didn't he make such an absurd charge in the beginning? Then we could have terminated the discussion right there, and he could have been left wearing the dunce-cap which he now finally has put upon his own head. I would not be that mean to him. But he has done it to himself.

According to Dr. Gilbert, I am of Antichrist. The new translators are of Antichrist. Everybody who wants peace with Communism is of Antichrist.

Of course, we want a world religion. Communists are part of the world—a very

big part. Any religion which embraces all mankind must win the allegiance of the Communist masses.

The United Nations aims ultimately at a world government. Its counterpart must be a world religion. It is no secret that some of the world's leading statesmen, representing Communist as well as non-Communist countries, have heralded the New Bible as the book that can serve as a common foundation for the world religion which will be required to make the world government effective.

There are parts of the Old Bible which no religious liberal can accept. Prime among these are those portions that tell of the coming of an Antichrist, the collapse of nations, and the final arrival of a Day of Judgment. Enlightened thinkers must reject all that belongs to the realm of so-called Bible Prophecy.

Those who believe these sections of the Bible will reject the New Bible, naturally. Narrow-minded folks will cling to the Old Bible. Enlightened Christians will accept the New Bible. I think that just about sums the matter up.

* * *

Evangelist Gilbert:

Yes, I do believe that just about sums the matter up. People who believe the whole Bible will cling to the old-fashioned Book of God. People who believe that Christ is coming again, who accept the

truth of the prophetic Scriptures, will certainly stand by the Bible of our fathers.

People who believe in the Virgin Birth of Jesus Christ will assuredly have nothing to do with the New Bible which, the Professor boasts, casts doubt upon the miracles of God.

People who believe that the Bible is God's Holy Book will keep it that way—the Revelation of God's Will. They will not agree to having the Bible changed and corrupted to suit the ideas of modern scientists and Russian Communists.

I suppose that people who do not believe in the miracles of God will go along with the Professor and the Communists in "applauding" the New Bible.

People who have never been washed in the Blood of Christ, born-again, will welcome the New Bible which presents Jesus as just a human leader—as the Professor brags.

The matter is fairly set before us. The Scripture raises the question: What think ye of Christ? Those who think Christ had Joseph as His father—will like the New Bible. Those who want a religion of compromise, with Communism—will like the New Bible. Those who think the Bible is not a Holy Book, but just a man-made work—will like the New Bible. Those who think of Jesus as just a political leader, and not the Lamb of God—will like the New Bible.

But those who believe in Jesus Christ, the virgin-born Son of God, the Savior of all who will be cleansed by the Power of His Shed Blood—we will stick by the old-fashioned Bible that presents our Savior in all His Supernatural, miracle - working Power.

God calls upon us to choose whom we will serve—God or Mammon?

Which will we choose? The old-fashioned Bible that is true to Christ, that is a full and faithful expression of His Truth? Or, the New Bible that is done over in such a way as to please the Communists and all others who do not accept the miracles and Deity of Christ?

I have chosen to keep the old-fashioned Bible and to repudiate this New Bible which is no Bible at all, but is a book contrived by the servants of Antichrist to undermine the truths that are contained in the Bible of our fathers.

We have had many letters from different ones asking for a price on this debate booklet, and it makes us much extra correspondence. Therefore, we give the price: 20 for \$1.00; 100 for \$5.00; 1000, \$45.00.
Postage paid.

Send for sample of 40 different tracts
Also paper, "Faith and Victory."

FAITH PUBLISHING HOUSE
920 W. Mansur Ave., Guthrie, Okla.

How Did This Debate Get Started?

Evangelist Dan Gilbert published a book in which he declared his reasons for opposing and rejecting the "New Bible."

Professor Stevenson bitterly denounced him for refusing to accept the New Bible. The demand was made upon Dan Gilbert to enter into this debate.

They debated at Long Beach and Los Angeles, Calif. in the presence of about 600 people. Pro. Stevenson did not claim to speak for the translators.

(The footnote pertaining to the virgin birth of Christ found on page 18 in the first paragraph, has been omitted in the later editions. —Ed.)

UNITED STATES

Memorandum

TO : Mr. F. J. Baumgardner *FB* DATE: September 20, 1961FROM : Mr. J. H. Kleinkauf *JHK*SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

The Citizens Committee for Constitutional Liberties (CCFCL) has been distributing a "Petition to the President of the United States," which petition sets forth background data relating to the case against the Communist Party, USA, under the provisions of the Internal Security Act of 1950; the Supreme Court decision of 6/5/61 against the Party in that case; and urges the President to take certain steps "to save our country from great harm." The steps to be taken are enumerated on the third page of the Petition. CCFCL was organized by the Communist Party to function as the Party's defense committee to raise funds and conduct a propaganda and agitational program in an effort to counteract the Supreme Court's decision of 6/5/61. A review of the Petition discloses a list of individuals who are identified as initiators of the Petition. There is set forth below the identities of the various clergymen who are listed as initiators of the Petition, together with the results of a check of Bufiles concerning such clergymen.

[redacted] -
New York, New York
Chm. Dep't. Religious Education
New York University

[redacted] has never been investigated by Bureau. Not on Security Index (SI). Not Communist Party (CP) member. He signed "Brief for Amici Curiae" on behalf of CP in 10/61 term of the Supreme Court in CP v. SACB case. (100-372598-934, page 51)

Rev. Prof. W. Russell Bowie -
Alexandria, Virginia
Emeritus, Union Theological
Seminary (New York); Prot.
Episcopal Seminary in Virginia

Subject of Bufile 100-363910. Not on SI. Not CP member. Active in fronts.

[redacted] -
Atlanta, Georgia
Assoc. Prof., Interdenomi-
national Theological Center

Subject of Bufile 100-409330. Not on SI. Not CP member. Has lent name as sponsor of activities of fronts.

100-403529

- 1 - Mr. Baumgardner
- 1 - Mr. Kleinkauf
- 1 - 100-434917 (CCFCL)

JHK:mar
 (4)

57 SEP 25 1961

EX-116

REC-21

100-403529-262

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 5-7-82 BY 7828 JAL/epi

205,174

UNRECORDED COPY FILED IN 100-434917-

b6
b7c

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

Rev. J. Raymond Cope
Berkeley, California
Minister, First Unitarian Church

[redacted]
Detroit, Michigan
Emeritus, Central Methodist
Church

[redacted]
Cambridge, Massachusetts
Prof., Episcopal Theological
School

Rev. Kenneth Ripley Forbes
Philadelphia, Pennsylvania
Priest, Protestant Episc.
Church; Book Editor,
"The Witness"

[redacted]
New Haven, Connecticut
Rabbi, Congregation Mishkan
Israel

[redacted]
Berkeley, California
Emeritus, First Unitarian
Church, Brooklyn, New York

[redacted]
Ann Arbor, Michigan
Emeritus, First Presbyterian
Church, Ann Arbor, Michigan

[redacted]
Baltimore, Maryland
Bishop, The Methodist Church

Subject of 100-201154. Not on SI.
CP member in 1943. Active in fronts
in the past.

Subject of Bufile 100-403325. Not
on SI. Not CP member. Active in
fronts.

Subject of Bufile 100-347935. Not on
SI. CP member in 1943 or 1944.
Active in fronts.

Subject of Bufile 100-380193. On SI.
Never CP member. Active in fronts.

b6
b7C

Subject of Bufile 100-377415. Not on
SI. Not CP member. Active in fronts.

Subject of Bufile 100-355013. Not on
SI. Identified as communist by
Budenz. Active in fronts.

[redacted] has never been investi-
gated by Bureau. Not on SI. Not CP
member. He signed "Brief for Amici
Curiae" on behalf of CP in 10/61 term
of the Supreme Court in CP v. SACB
case. (100-372598-934, page 51)

Never investigated by Bureau. Not on
SI. Active in fronts. (See 100-50869-
396).

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-430529

[redacted]
Rancho Santa Fe, California
Bishop, Prot. Episc. Church (Ret.)

[redacted]
Tunkhannock, Pennsylvania
Editor, "The Witness" Prot.
Episc. Weekly (Independent)

[redacted]
New York, New York
Bishop, The Methodist Church

Subject of Bufile 100-409809.
Not on SI. Not CP member.
Active in fronts in 1940's and
early 1950's.

Subject of Bufile 100-246705.
Not on SI. Active in CP and CP
front activities

b6
b7C

Subject of Bufile 100-433130.
Never investigated by Bureau. Not
on SI. No identifiable subversive
data.

ACTION:

Submitted for record and filing purposes in Bufile on
"Communism and Religion."

6.8 EX-102

REC-44

100-403529-263

September 19, 1961

[Redacted]

Chadron, Nebraska

Dear [Redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 39063 elw/sal/LR

SEP 19 1 23 PM '61
FBI
READING ROOM

Your letter of September 11 has been received, and the interest which prompted you to write is indeed appreciated.

The film, "Operation Abolition," is sponsored and distributed by the House Committee on Un-American Activities, and this Bureau had no connection with its preparation. Consequently, I have made no recommendation concerning it nor would it be proper for me to do so.

It is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions. Patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. But this opposition must be careful, constructive and positive, and it must always be kept within the due process of law. Assistant Director William C. Sullivan has represented this Bureau throughout the country in his discussions of communism, and, in view of your interest, I am enclosing an outline of his remarks.

Regarding your other inquiries, I would like to point out that the FBI, as an investigative agency of the Federal Government, does not furnish comments or evaluations concerning the character or integrity of any individual, organization or publication. Consequently, it is not possible for me to comment on these matters, and I hope that you will not infer in this connection either that we do or do not have data in our files pertaining to them.

I am also enclosing some material on the general subject of communism you may like to read.

Sincerely yours,

J. Edgar Hoover
John Edgar Hoover
Director

SEE NOTE AND ENCLOSURES NEXT PAGE

- Tolson _____
- Belmont _____
- Mohr _____
- Callahan _____
- Conrad _____
- DeLoach _____
- Evans _____
- Malone _____
- Rosen _____
- Sullivan _____
- Tavel _____
- Trotter _____
- Tele. Room _____
- Ingram _____
- Gandy _____

MAILED 30
SEP 19 1961
COMM-FBI

Enclosures (5) 100-403529-263 (3)

[REDACTED]

Enclosures

Communism & Religion by William C. Sullivan
4-17-61 Internal Security Statement
Faith in God--Our Answer to Communism
Communism: The Bitter Enemy of Religion
Series from Christianity Today

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NOTE: Bufiles contain no information concerning correspondent and no information identifiable with [REDACTED] Billy James Hargis is a nondenominational minister and has been described as a "hillbilly-type evangelist." In late 1957, he was the subject of a Registration Act investigation following his contacts with the Ambassador of the Dominican Republic and a visit to that country. The Department in April, 1958, however, advised that there was insufficient evidence to establish that he was an agent of the Dominican Republic. Bufiles contain no derogatory information regarding the St. Mark's Episcopal Church of Shreveport, Louisiana. A group connected with this church recently issued a report critical of the National Council of Churches of Christ (NCCC). The NCCC includes in its membership the leading Protestant churches in the country. Various critics of the Council, without access to factual data to support their assertions, have claimed this group is communist controlled or influenced. The FBI, of course, has not investigated the NCCC.

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Chadron, Nebraska

Sept 11, 1961

Office of the F. B. I.
Washington, D. C.

Attention of Chief Edgar Hoover

Dear Mr. Hoover:

In the past months, we have, in our Congregational Church at Chadron, Nebraska, come up with some conflicting statements that can only be cleared up by you, as chief of the F. B. I. In fact, we are one confused group of people, so if you could spare a few of your busy moments to help us, we would greatly appreciate it.

We have been told that the F.B.I. does not back up or approve of the film, "Operation Abolition". Is this true? Is it also true that the communist party is using this film for propaganda upposes against the United States in Africa? Has this film done more harm than good?

Dr.

Do you feel that Billy James Hargis is doing a good job or is he frightening and creating suspicion and hatred to such an extent that he is harming our fight against communism? We personally feel that he has done us a great deal of good in awakening us to the dangers we face, but wonder how he has affected the nation as a whole.

We have been told that one of your men has stated that there is practically no infiltration of our churches by communism, but that the communist party wants us to believe that there is. Is this the general belief of the FBI?

Does the John Birch Society actually believe that the people, as a whole, are not capable of self-government, or is this just propaganda put out by their enemies?

How accurate is the report of the vestry committee of the St. Mark's Episcopal Church of Shreveport, La. on the National Council of Churches?

EX - 102

REC-44

100-403529-263

We also need some accurate unbiased information on the new Church of Christ union of Cong. Churches and the Evangelical Ref. Churches. Is it possible that its main purpose is to make Christ nothing more than a prophet and to revert the whole organization into something

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 ESW/SAR/da

14 SEP 14 1961

CORRESPONDENCE
& DIRECTOR

Communist Infiltration Into Religion

ack
9-19-61
COH/mie

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SEP 14 1961

Similar to the Jewish faith.

We are asking these questions because we feel that you are in a position to know more of the true facts than we can possibly be. I realize that in many instances your answers can be nothing more than a viewpoint rather than a proven fact, but nevertheless, it may help us to think more clearly on the matters involved.

Sincerely yours,

[Redacted Signature]

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b7C

P.S. In our Chadron State Teachers College, there is a [Redacted] [Redacted] teacher of Social Sciences. He taught me about ten or twelve years ago, and I came home with the impression that communism was just another form of government, nothing wrong with it at all. As I understand it, he has continued to teach this philosophy.

REC-61

100-403529-264

September 20, 1961

Jefferson Standard Life Insurance Company
1301 First National Building
Oklahoma City 2, Oklahoma

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/21/01 BY 3902SE/bac/le

Dear [redacted]

I have received your letter of September 13, with enclosures, and want to thank you for your interest in writing. My associates and I appreciate your very kind remarks.

With respect to your discussion, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism. In reference to Mr. Cassels' article, Assistant Director William C. Sullivan in his discussion of communism, dealt with this subject with all possible objectivity and accuracy.

It is always pleasing to hear from citizens who demonstrate an awareness of the evils of communism and who display a desire to combat this threat to our freedoms. In view of your concern, enclosed is some material on the general subject of communism. As you requested, I am returning the newspaper you sent me.

Sincerely yours,
 L. Edgar Hoover

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

Correspondent's newspaper enclosure
 What You Can Do To Fight Communism
 Director's 4-17-61 Statement re Internal Security
 Expose of Soviet Espionage
 Series from "Christianity Today"

Enclosures (5) Listed above.

BS:gcb (4) edm

(SEE NOTE NEXT PAGE)

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SEP 20 1961
 FBI
 REC'D
 MAIL ROOM

NOTE: Bufiles contain no record re correspondent. He enclosed a copy of Louis Cassels', "Have Reds Infiltrated Churches?" and a copy of the 8-11-61 issue of "The Church of Tomorrow" published by the "Oklahoma City Star."



JEFFERSON STANDARD LIFE INSURANCE COMPANY

HOME OFFICE
GREENSBORO • NORTH CAROLINA

Telephone: CE 56468

1301 FIRST NATIONAL BUILDING
OKLAHOMA CITY 2, OKLAHOMA

September 13, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D.C.

Dear Mr. Hoover:

Religion

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Recently, our minister delivered a very strong sermon along the lines of article in the enclosed paper - Thoughts from the Pulpit. Then, after the sermon, he had the enclosed information (Have Reds Infiltrated Churches) passed out to the attenders.

b6
b7C

During some of his sermons, he has made remarks that certainly don't aid this country's cause in fighting Communism. Such as speaking of giving to missionary work, he mentioned several times we give too little too late and this was the reason we lost China. In the same sermon, he said Communism was a danger and it might even be a great danger but joining organizations like the John Birch Society was no answer. In another sermon, he made the remark that Ghana asked this country for help, we refused; they asked Russia, and help was granted.

I'm only mentioning these things because I don't think anyone should say anything good or defend Communism in any way, knowingly or unknowingly. If this minister was preaching the Bible, he wouldn't get himself in trouble.

Any help you can give me to clear this up will be appreciated; especially, this article by Louis Cassels.

I certainly appreciate the wonderful job you and your department have done and hope we can get Congress to pass laws to help rid us of the Communist menace.

Best Regards.

Sincerely,

REC-61

100-403529-264

EX-111

SEP 22 1961

FMH:lh

P.S: Will you please return newspaper as it is the only one I have.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3503 EML/JAN

"Eternal Vigilance is the Price of Liberty"

THOMAS JEFFERSON

EXP. 18 1961

8/8

32

ack 9-20-61
BS: gwa

ENCLOSURE

mmf

HAVE REDS INFILTRATED CHURCHES
No, but loose chares are playing into their hands

By
Louis Cassels
In
"The Episcopalian Magazine"

Two Episcopal laymen were having a troubled conversation at the headquarters of the justice department in Washington. One was a newspaperman, the other a high official of the federal bureau of investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the FBI man.

He paused and stared out of his office window at the throngs of springtime tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Sapping the vitality of Christian Churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But they are constantly alert for opportunities to disrupt churches by more devious methods.

The obvious method is to infiltrate the churches by having disguised Communists work their way up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they have found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man.

As a practical matter, it is enormously difficult for a Communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U.S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book, "Communism and the Churches," recently published by Harcourt, Brace.

Dr. Roy sums up his findings in these words:

"Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these...the proportion who have been affiliated with Communist efforts in any way whatever has been exceedingly small--perhaps slightly over 1%.

"The number who have been Communists, or persistent--and identifiable--fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communists apparatus. Today, perhaps 25 of this number remain--or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits."

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction--that the Communists have made very little headway in their 30-year effort to penetrate American churches.

In recent weeks, FBI Chief Inspector William C. Sullivan has delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

"But this is a patent falsehood. The truth of the matter is that the Communist party has not achieved any substantial success in exerting domination, control, or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable bulwarks in the crusade against communism. There can be no question as to the loyalty of the over-whelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism."

Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause.

The Communists apparently feel the same way. The FBI has observed that they are very unhappy about Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans believe they have infiltrated the churches is almost as effective in sowing discord and dissension as an actual infiltration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of the Churches of Christ in the U.S.A.

In a recent letter to the clergymen of his diocese, Episcopal Bishop William Critten-den of Erie said church members must learn to "be on guard" against "unwarranted attacks on Christian clergymen of unquestioned repute, including Episcopalians, on the social action program of the churches, and on the National Council of Churches.

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations or by twisting the truth to accommodate our point of view."

Are there really Communists in our churches? Perhaps a better question to ask ourselves is: Who are the popel who are really helping the Communists today?

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. F. J. Baumgardner

DATE: September 22, 1961

FROM : Mr. J. H. Kleinkauf

1 - Mr. Baumgardner
1 - Mr. Kleinkauf
1 - Mr. Harrington

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - CCOMMUNIST INFILTRATION INTO RELIGION

An article in "The Washington Post and Times Herald" 9/19/61 disclosed that Clifford Phelps Morehouse was elected President of the House of Deputies of the 60th General Convention of the Episcopal Church.

[redacted] who was [redacted] Morehouse was nominated by [redacted] The presiding Bishop of the Episcopal Church is the Right Reverend Arthur Lichtenberger. No information of a subversive nature is contained in Bureau files on Clifford Phelps Morehouse.

Bureau files disclose that the Washington Committee for Democratic Action published an invitation entitled "Call to a Conference on Civil Rights" dated April, 1940. The name of Reverend T. O. Wedell was shown as a sponsor for the conference. (61-7559-7732X)

Bureau files disclose that on September 8, 1960, [redacted] east coast organizer of the Committee to Secure Justice for Morton Sobell, wrote a letter to [redacted] Church of the Epiphany, Washington, D. C. The letter reminded [redacted] that he had asked [redacted] to write him in the fall about signing a letter to the President. [redacted] suggested that [redacted] letter either ask for clemency for Sobell or ask the President to review his case for a new trial. Bureau files failed to disclose that [redacted] signed a letter to the President or asked the President to review the Morton Sobell case. (100-387835-2596)

No investigation has been conducted by the Federal Bureau of Investigation concerning Right Reverend Arthur Lichtenberger. Bureau files disclose that Lichtenberger's name appeared on an appeal to the President to grant executive clemency to Earl Browder which was sponsored by the Washington Citizens Committee to Free Earl Browder ("The Washington Post," 5/11/42). A program of the League for American-Soviet Friendship (LASF) in Newark, New Jersey, named the Very Reverend Lichtenberger as a sponsor of the organization in November, 1943. According to a source, the LASF functioned during 1943 in collaboration with the National Council of American-Soviet Friendship. (62-5-4719)

ACTION

Submitted for record and file purposes in Bureau file 100-403529 on "Communism and Religion."

JTH:cad (4)

ENCLOSURE

66 SEP 26 1961

SEP 25 1961

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Episcopal Deputies Elect New President

B APPROX 1964

Special to The Washington Post

DETROIT, Sept. 18—Clifford the Epiphany, Washington, on Pheips Morehouse, a 57-year-old layman and publisher from Diocese of Washington. He is Katonah, N. Y., was elected the second layman to hold the president of the House of Dep-

uties at the opening session today of the 60th General Convention of the Episcopal Church.

He succeeds the Rev. Dr. Theodore O. Wedel, retired warden of the College of Preachers of the Washington Cathedral, who was given an ovation and then named president emeritus, the first in the history of the House of Deputies. He had served as president since 1952.

Morehouse was nominated by the Rev. Dr. Charles Duell Kean, rector of the Church of

The Washington Cathedral Choir of Men and Boys assisted the Detroit Symphony Orchestra in a concert honoring the presiding bishop of the Episcopal Church, the Right Rev. Arthur Lichtenberger, and Mrs. Lichtenberger.

REC-46

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Felt files

100-403529

The Washington Post and Times Herald *9/19/61*

The Washington Daily News _____
 The Evening Star _____
 New York Herald Tribune _____
 New York Journal-American _____
 New York Mirror _____
 New York Daily News _____
 New York Post _____
 The New York Times _____
 The Worker _____
 The New Leader _____
 The Wall Street Journal _____
 Date _____

*Memo Klinding to Baumgardner
 9/22/61
 JTH: end*

ALL INFORMATION CONTAINED
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100-403529-265

ENCLOSURE

Federal Bureau of Investigation
Records Branch

9/20, 1961

<input type="checkbox"/>	Name Searching Unit - Room 6527
<input type="checkbox"/>	Service Unit - Room 6524
<input type="checkbox"/>	Forward to File Review
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	Supervisor Room Ext.

Type of References Requested:

<input type="checkbox"/>	Regular Request (Analytical Search)
<input checked="" type="checkbox"/>	All References (Subversive & Nonsubversive),
<input type="checkbox"/>	Subversive References Only
<input type="checkbox"/>	Nonsubversive References Only
<input type="checkbox"/>	Main References Only

Type of Search Requested:

<input type="checkbox"/>	Restricted to Locality of
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<i>N/A</i>	100-235874-2	
<i>N/A</i>	140-18591-no serial on card	
<i>N/A</i>	140-18591-8	
<i>N/A</i>	100-403529-A	
	Wesley Post 3/1/54	
<i>N/A</i>	31-15656	
<i>N/A</i>	100-387835-2596 p 9	
	NIL	
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Mr. W. C. Sullivan

Mr. F. J. Baumgardner

September 20, 1961

1 - Mr. Sullivan
1 - Mr. Baumgardner
1 - Mr. Harrington

**NATIONAL COUNCIL OF CHURCHES
(NCC)**

The National Council of Churches (NCC) is the leading Protestant Church presently in the United States. Its headquarters are located at 475 Riverside Drive, New York City. It is comprised of 34 denominations with an estimated membership of about 39 million.

The following were listed as national officers of the NCC for 1960-1963 triennium as shown in the attached leaflet which is published by the NCC.

President

J. Irwin Miller
Christian Churches
(Disciples of Christ)

Vice Presidents at Large

Bishop John Wesley Lord
(The Methodist Church)

The Most Rev. Metropolitan Antony Bashir
(Syrian Antiochian Orthodox Church)

David B. Cassat
(United Presbyterian Church in the U.S.)

Edward D. Grant Sr.
(Presbyterian Church U.S.)

Donald L. Helfferich
(United Church of Christ, Evangelical
& Reformed)

Irwin J. Lubbers
(Reformed Church in America)

F. Douglas Tellwright
(United Presbyterian Church in the U.S.A.)

Mrs. William Sale Terrell
(American Baptist Convention)

Rev. John W. Williams
(National Baptist Conv. of Amer.)

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Enclosure

100-50369

P- 100-403529 (Communism and Religion)

JTH:cad (5)

NOT RECORDED

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100-50369-725

IN REPLY TO 100-50369-725

Memorandum Baumgardner to Sullivan
RE: NATIONAL COUNCIL OF CHURCHES
100-50869

Vice Presidents for Divisions

Bishop Reuben H. Mueller
(Evangelical United Brethren)
Christian Education

Rev. Norman J. Baugher
(Church of the Brethren)
Christian Life and Work

Rev. Earl S. Erb
(United Lutheran Church in America)
Foreign Missions

Rev. Theodore S. Matson
(Augustana Evangelical Lutheran)
Home Missions

Recording Secretary

Rev. S. P. Stocker
(Moravian Church)

Treasurer

David B. Cassat
(United Presbyterian Church in the U.S.A.)

Associate Treasurer

John H. Platt
(United Presbyterian Church in the U.S.A.)

General Secretary

Rev. Roy G. Ross

Associate General Secretary

R. H. Edwin Espy

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No information of a subversive nature is contained in
Bureau files on any of the above officers except [redacted]

The name of [redacted] appeared on the mailing
list supposedly used by the Progressive Party in Kansas City,
Missouri, in 1948, and on the mailing list utilized by the St. Louis
Emergency Defense Committee in 1953. He was also listed as a sponsor
of the Southwestern Regional Conference on Integration held in
Houston, Texas, on May 17, 1955. Form letters distributed by the
Southern Conference Educational Foundation, Inc. (SCEF), state that
the secretariat for the Houston conference is being provided by
the SCEF. (100-10355-537-545)

ACTION:

Submitted for record and file purposes in Bureau file
100-50869 on "National Council of Churches."

REC-39

100-403529-266

September 22, 1961

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MR +

Honolulu 15, Hawaii

Dear

The letter dated September 19, 1961, with enclosures, from you and your husband has been received. I can understand your concern about communism, and I welcome the opportunity to clarify our position with respect to the matter you mentioned.

In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations.

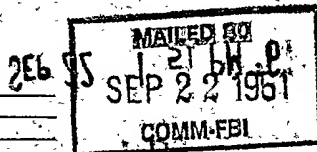
I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions. Patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. In reference to Mr. Cassels' article, Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively.

I am enclosing an outline of Mr. Sullivan's remarks, together with some other literature pertaining to this general subject which may be of interest to you and your husband.

Sincerely yours,

J. Edgar Hoover

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
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Enclosures (5)

(SEE NOTE AND ENCLOSURES ON NEXT PAGE)

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Letter to

9-22-61

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Enclosures (5)

4-17-61 Internal Security Statement

Communism And Religion

LEB 3-60, Analysis 17th Natl. Convention of Communist Party, USA

Communism: The Bitter Enemy of Religion

Christianity Today Series

NOTE: Bufiles contain no information concerning correspondents. She enclosed a copy of the article, "What About Communism In Our Churches?" by Louis Cassels, together with a copy of a radio talk dated 9-7-61 by Dr. Carl McIntire, which was critical of the writings of Mr. Cassels, claiming he had printed articles favorable to the Russian Orthodox Church and the National Council of Churches. Dr. Carl McIntire is President of the International Council of Christian Churches and Pastor of the Bible Presbyterian Church, Collingswood, New Jersey. He was an organizer of the American Council of Christian Churches and has been an outspoken foe of National Council of Churches of Christ (NCCC) and has bitterly criticized Revised Standard Version of the Bible. He has stated publicly that communists are using the NCCC in the U. S. We have had cordial correspondence with him in the past and the Bureau is aware of his controversial nature.

Mr. Tolson _____
 Mr. Belmont _____
 Mr. Mohr _____
 Mr. Callahan _____
 Mr. Conrad _____
 Mr. DeLoach _____
 Mr. Evans _____
 Mr. Malone _____
 Mr. Rosen _____
 Mr. Sullivan _____
 Mr. Tavel _____
 Mr. Trotter _____
 Tele. Room _____
 Mr. Ingram _____
 Miss Gandy _____
[Signature]

[Redacted]

Honolulu 15, Hawaii
 September 19, 1961

Mr. J. Edgar Hoover, COMMUNIST INFILTRATION
 F. B. I. Office, INTO RELIGION
 Washington D. C.

Dear Mr. Hoover:-

Being greatly concerned over the
 purported infiltration of communism into our church-
 es because of what we have read and heard over the
 radio, we would appreciate hearing from you the
 truth as you see it. We are definately apposed to a
 "One world church"; also to men of the calibre of
 [Redacted] if what we read about him is true.

We enclose two articles with opp-
 osite views on the subject, as an example.

We listen to Carl Mc Intire on the
 20th Century Reformation Radio Hour and cannot help
 but feel that he is sincere.

We are Episcopalians.

Thanking you for what you can tell
 us, we remain

Hawaiianly yours

[Redacted]

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2 ENCLOSURE

REC-39

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22 SEP 20 1961

CORRESPONDENCE

SS DIRECTOR

EXP. PROC.
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9-22-61 COT/...

Very important

20TH CENTURY REFORMATION HOUR
Collingswood, N. J.

Com

September 7, 1961.

My dear radio friend:

ALL INFORMATION CONTAINED
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DATE 2/21/01 BY 39063ELW/JAR/2

I have decided to share with you a most serious condition that pertains to the public press in our country. We see it, we struggle with it, and this is one reason why it is so imperative that we have an outlet of at least 300 stations where we can get our story to the nation.

For some time now the AP (Associated Press) and UPI (United Press International) have maintained what they call "religious writers." Who suggested or arranged this setup I do not know. These writers have desks in New York and Washington. Religious news stories are cleared through them in many instances and then they write articles, features, news accounts which appear in hundreds of newspapers across the United States.

Here is a terrific road block for those of us who are conservative because the men who occupy these chairs favor the leftists. They take the anti anti-communist position. We have met with these men but to no avail. Their reporting is slanted and unfair. This is one reason we were led to start the 20th Century Reformation Hour broadcast. Somehow we have to break through.

These are the individuals now who will be reporting the New Delhi, India assembly (Nov. 18 - Dec. 6) of the World Council of Churches. There is usually a "double standard" in their reporting, profuse and favorable to the ecumenical movement, and opponents of the ecumenical movement get the wastebasket! This is all a part of the overall strategy in building the one world church and the one world government. In effect, AP and UPI are providing paid propagandists for the W.C.C. Now here are some particulars:

First, the Associated Press. Here we have to deal primarily with George W. Cornell. His name is now familiar to millions. May I give three illustrations:

1. At the time of the announcement of the application of the Russian Orthodox Church for membership in the World Council of Churches, I saw at least three stories over his signature reporting the discussion in a favorable light. Releases, evidence and other material provided him showing the "other side" of the picture never saw the light of day.

Mr. Cornell has followed through with other favorable reports concerning the Russian Orthodox Church. July 29, 1961 his story reached the country under such headlines, "Soviet Churches Keep Christianity." "Churches in the Soviet Union are showing a toughness and vigor today that have the experts of Communist atheism vexed-- and admittedly puzzled." That was his lead line. The churches in the Soviet Union are under the complete control of the Communists. There are no puzzles. The churches are being used in the propaganda struggle, and Cornell has fallen for it.

"The Russian Orthodox Church," Cornell said, "which had virtually sunk into limbo before World War II, just this spring displayed new vitality in seeking representation in the World Council of Churches." Cornell quotes the Rev. Dr. Paul Anderson to the effect that observers in the Soviet Union believe the Soviet is alarmed "over the strong signs of religious faith"! But Anderson was one of the delegation of the National Council of Churches that went to Moscow in 1956 and was received by Metropolitan Nicolai, a Red propagandist of the first order, later identified as an agent of the Soviet Secret Police. In Moscow with the NCC, Anderson was entertained in the "sumptuous dinner" by Georgi Karpov, the Major General of the Secret Police, whom Stalin placed in charge of all religion! None of this aspect of the picture was touched upon by Mr. Cornell. The line he gave was the typical pro-communist report that

ENCLOSURE

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the churches are prospering and growing. All of this is designed to encourage the West to collaborate, and cooperate with these Red controlled churches. They send their agents in with their propaganda on the platforms of these world church gatherings. Cornell gave the Reds exactly what they want. The real truth he suppresses!

2. Cornell revealed his whole position in his personality article on the presiding Bishop of the Episcopal Church, in the August issue of The Episcopalian. In his buildup of Bishop Lichtenberger, Cornell adopts the language himself of the Anti Anti-Communist. He speaks of the Bishop being particularly "concerned just now about the ultra-conservative movement burgeoning in this country, and in some church circles." Then he quotes, "These extreme rightist groups claim they are fighting communism, but they use its methods, which in the end would make the country ripe for communism." This is the "Anti Anti-Communist" line. These so-called "ultra-conservative" and "these extreme rightist" God fearing citizens are standing for what this country has always stood for! The slant must make them out disreputable people. The Episcopalian, commending the author, said, "George Cornell, religion writer for the Associated Press, has covered most of the nation's major church events in the past decade." The Episcopalians are using him now to do their "hatchet work" against the conservatives, and to promote the ecumenical cause.

3. When the Central Committee of the World Council of Churches met in New Haven, Conn., in August 1957, the WCC adopted a pronouncement calling for unilateral cessation of atomic testings without safeguards. Argument for peaceful coexistence and the line of Khrushchev was adopted. The Communist Daily Worker gave it across the front page headlines "World Church Body Asks End Of H-Tests." The New York Times published the text in full.

Leaders of the International Council of Christian Churches issued a statement challenging it and pointing out the Commie Line adopted. We released it to the Associated Press in New York. When nothing appeared at all, we contacted Mr. Cornell personally to find out what happened. His only explanation was that they did not consider it "newsworthy." No challenge of the position was reported by any church leader!

Second, the United Press International. Here we have two individuals, Miss Claire Cox and Louis Cassels. Miss Cox is the author of the book, "The New Time Religion." She is enthusiastically in favor of the ecumenical movement. "This ecumenical movement is cause for excitement in religious circles around the world. At home, the National Council and its ever-growing 'outreach' to every corner of the nation is cause for pleasure, if not exactly excitement." (p. 242) She has been assigned by the United Press to report on the World Council meeting in New Delhi, India. She writes, "In the seven years since the Evanston meeting, the World Council has found itself plunged into a changing ecumenical situation in which interest in world Christian cooperation is widespread and nearly every church is involved actively in some phase of the ecumenical field." This, of course, is not true. There is greater opposition to the ecumenical movement today than at any time since its initiation in 1948. In the United States alone the National Council of Churches is in great difficulty over its leftist program, and is in real trouble in church after church. Miss Cox ignores all opposition. "Every church is involved actively in some phase," she propagandizes. Here is a paid spokesman, paid by the UPI, who is a fine propagandist for the ecumenical movement. She writes of the application of the Russian Orthodox Church but gives no intimation of any kind that this could possibly be Communist directed. This is one sided, biased, certainly not objective reporting. It creates the "climate" desired by NCC leaders in the USA. It is serious!

Louis Cassels, however, is the big offender. He writes from Washington, D.C. He, too, has printed his columns favorable to the Russian Orthodox Church. It has been impossible thus far to get him to give a similar report concerning the Commun-

A

ist control of the Russian Orthodox Church. He has been a great help to the National Council of Churches in the Air Force Training Manual controversy, giving a number of stories favorable to the NCC. The so-called "extremists" are not treated with the same "kindness"!

He actually jumped on the "Anti Anti-Communist band wagon" a few months ago, so much so that he made the UPI an authority for Dr. Eugene Carson Blake and the National Council defenders. He accepted Ralph Lord Roy as his authority that Communist influence in the churches was at an all time low. He accepted the Anti Anti-Communist Line that the Anti-Communists were really helping the Communists!

We constantly read the attacks of the liberals and the leftwingers upon what they call the "extremists" but we very seldom get a report of the actual position of the so-called "extremists." Lengthy quotes appear in article after article from the ecumenical leaders but the conservatives are "hatemongers and bigots."

Now, we do not have to take all this! No, we don't!

There is a double standard on the part of these religious writers for these two great press associations. It ought not to be. The AP and UPI reporting should be objective. Both sides in any issue should have a fair, accurate presentation of their position. This we have not had. The country suffers under it. We see it. We feel it. We resent it, and properly so.

Thus we must be realistic. I have been praying that the Lord would correct this situation, that He would, in His blessed providence, remove these men. But they have important connections with the ecumenical side. Now how are we going to meet this condition? By getting to the public as quickly as we possibly can. Our hope here is reaching people like you. Our answer is 300 radio stations or more. We can tell the people these things that I am reporting to you just now. Our country is suffering because of this one-sided religious reporting, favorable in instance after instance to the cause of the Communists. This creating a climate in the United States for the acceptance of the Russian Orthodox Church is doing the Communists a single service. Both of these religious writers have followed this line which aids the ecumenical movement.

We can reach the people through radio. This door has been opened by God. How long it will stay is a question, but it is open today.

Undoubtedly these men whose names I have mentioned will be the ones who will go to New Delhi, and America will be flooded with the reports. But who is there that will give to the United States a detailed report of the Communist infiltration and the Communist use and the subversion of this whole ecumenical movement to the ends of peaceful coexistence. They will make the one world church and one world government read pretty good.

This is a major problem and if God will enable us to have our 300 stations or more, the situation could be changed - and changed in a hurry. Freedom must be used! There are bound to be some editors in this country who, when they find out how these religious writers are playing one side, will, in the interests of liberty and fairness, question this operation. I am questioning it to you because I see the great harm that has been done. However, more and more people are able to detect these things for themselves, and one of our radio listeners who sent me George Cornell's report on "Soviet Churches Keep Christianity" wrote across the top, "Bunch of boloney."

America should not be fed "bunches of boloney" like this when our liberty is at stake and the Communists have included the churches in their whole program of subver-

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sion. We are here to fight it with all we have.

I appeal to you to join with me in our determination to reach the American people. We intend to go to New Delhi and report this all important meeting. Please may we have 300 stations by that date. We now have 183. Yes, there are enough people right now reading this letter that could send \$1,000 for a new station and we would go over the top. There are those of you who could join our Montana Roundup for which we are appealing regularly - \$100, it is. We have 618. And then may I request that each individual who receives this letter please become, if you are not already, a regular, monthly contributor to the broadcast. I will send you our monthly colored envelopes. God has brought this broadcast to the kingdom for such a time as this. Help now.

May I ask, please, that you use the enclosed special envelope, send your gift, tell me how much you will give each month if you are not already contributing on a regular basis. I must have the support of individuals like you. But you are not supporting me, my friend, you are supporting a righteous cause. It is the cause of our freedom, grounded as I say in the glorious reality that God is the Author of Liberty. Now that I have told you this story and given you just some of the facts so you can see the overall picture, I want to see your response. Please write me today. I want to fight harder!

Gratefully,

Carl McIntire

Carl McIntire

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From THE EPISCOPALIAN, July 1961

By Louis Cassels

Two Episcopal laymen were having a troubled conversation at the headquarters of the Justice Department in Washington, D. C. One of them was a newspaperman. The other was a high official of the Federal Bureau of Investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the FBI man.

He paused and stared out of his office window at the throngs of springtime tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Sapping the vitality of Christian churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But they are constantly alert for opportunities to disrupt churches by more devious methods.

One obvious method is to infiltrate the churches by having disguised Communist work their way up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man. As a practical matter, it is enormously difficult for a communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U.S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book "Communism and the Churches", recently published by Harcourt, Brace.

Dr. Roy sums up his findings in these words:

"Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these . . . the proportion who have been affiliated with Communist efforts in any way has been exceedingly small - perhaps slightly over 1 per cent.

The number who have been Communists, or persistent - and identifiable - fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communist apparatus. Today, perhaps twenty-five of this number remain - or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits."

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction - that the Communists have made very little headway in their thirty-year effort to penetrate American Churches.

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During the past few weeks, FBI Chief Inspector William C. Sullivan has delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

"But this is a patent falsehood. The truth of the matter is that the Communist party has not achieved any substantial success in exerting domination, control, or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable bulwarks in the crusade against communism. There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism."

Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Mr. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause.

The Communist apparently feel the same way. The FBI has observed that they are very unhappy about Mr. Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans believe they have infiltrated the churches is almost as effective in sowing discord and dissension as an actual infiltration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Some churchmen may be tempted to give the vigilantes a dose of their own medicine by hinting darkly that they could be hidden Communist agents, wearing the perfect disguise of rabid Communist-hunters. But however plausible this suspicion might be made to sound, there is no evidence to support it.

On the contrary, the evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of the Churches of Christ in the U.S.A.

In a recent letter to the clergymen of this diocese, Episcopal Bishop William Crittenden of Erie said church members must learn to "be on guard" against "unwarranted attacks on . . . Christian clergymen of unquestioned repute, including Episcopalians on the social action program of the churches, and on the National Council of Churches."

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view."

This plea for sanity won't endear Bishop Crittenden to the Communists. Nor do the Communists appreciate any one of a dozen or more other Episcopal bishops who have commented similarly on this specific problem in the past few months. In fact, the Communists may learn to dislike these courageous bishops almost as much as they dislike Chief Inspector Sullivan of the FBI and his colleagues.

Are there really Communists in our churches? Perhaps a better question is to ask ourselves is: Who are the people who are really helping the Communist today?

September 20, 1961

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100 - 403529-267

Riverside Church
Evangelical United Brethren
Wheeling Avenue at Neely
Muncie, Indiana

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3506 SEW/DJK

SEP 20 5 39 PM '61
REC'D-READING ROOM
FBI

I have received your letter of September 15, 1961, and the interest which prompted you to write is appreciated.

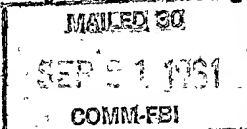
In response to your inquiry, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

b6
b7C

It is always pleasing to hear from citizens who demonstrate an awareness of the evils of communism and who display a desire to combat this threat to our freedoms. In view of your concern, enclosed is some material on the general subject of communism. Included in this literature is my statement of April 17, 1961, which contains my comments with regard to your other question.

Sincerely yours,
J. Edgar Hoover
John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____



Enclosures (4)
SEE NOTE AND ENCLOSURES NEXT PAGE

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(4)

MAIL ROOM ☐ TELETYPE UNIT ☐

SEP 29 1961

Enclosures

Director's 4-17-61 Statement re Internal Security

What You Can Do To Fight Communism

Communist Illusion and Democratic Reality

Expose of Soviet Espionage

NOTE: Correspondent is not identifiable in Bufiles.

100-403529-268

September 25, 1961

Baltimore 1, Maryland

Dear

Your letter of September 20 has been received. I can understand your concern about the problem of communism, and I do appreciate your interest in my book on this subject.

While I would like to be of service to you, the FBI, as an investigative agency of the Federal Government, does not furnish comments or evaluations concerning the character or integrity of any individual, organization or publication. Consequently, it is not possible for me to be of assistance, and I hope you will not infer in this connection either that we do or do not have data in our files regarding the organizations you mentioned.

I am enclosing some literature pertaining to communism you may like to read.

REC'D - CIA BIRML

Sincerely yours,

J. Edgar Hoover

SEP 25 1961

COMM-FBI

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HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 ELM/JAC

Enclosures (5)

4-17-61 Internal Security Statement

Faith in God--Our Answer To Communism

God and Country or Communism?

Communism: The Bitter Enemy of Religion

Series from Christianity Today

SEE NOTE NEXT PAGE

CJH:jms

(3)

3 MAIL ROOM

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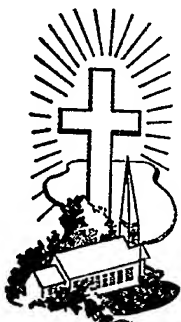
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NOTE: Bufiles contain no derogatory information regarding correspondent. Our only prior outgoing to him was on 6-26-58. Bufiles contain no information concerning the Episcopal Society for Cultural and Racial Equality. The Congress of Racial Equality, with headquarters in New York City, was in 1953 the subject of a security investigation. The stated aim of the organization is that of nonviolent direct action by interracial groups to end racial segregation and discrimination. Informants reported no evidence of communist infiltration or activity in the organization at the time. The Baltimore Office in 1958 conducted an investigation concerning the communist infiltration of a local branch of this organization; however, no information was developed that the Communist Party was attempting to infiltrate the organization. (100-225892) The Bureau is not currently investigating CORE; however, in view of the involvement of individuals connected with this organization in the integration movement, its activities are being followed by the General Investigative Division.



Riverside Church EVANGELICAL UNITED BRETHREN



WHEELING AVENUE AT NEELY • PHONE AT 8-4257

MUNCIE, INDIANA

September 15, 1961

Communist Infiltration into Religions

Federal Bureau of Investigation
Washington, D. C.

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Gentlemen:

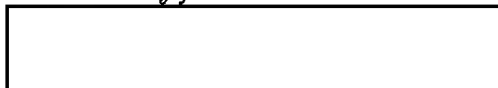
Our local radio station carries a daily program which claims to be emphasizing the perils of communism by an unknown man in Arizona. A goodly portion of the programs are actually an attack upon the National Council of Churches.

One of the programs quotes J. Edgar Hoover as saying that the Communists have penetrated and influenced the churches in the United States. Has Mr. Hoover said this? If so, kindly give me further details. The direct quote of the program is, "Now, according to J. Edgar Hoover, the Communists have penetrated and influenced the churches in the United States;"

It seems to me that somewhere I have seen a report in which Mr. Hoover warned Americans against what he called "vigilantes". It seems to me that he emphasized that the location of Communists was the job of professionals. If my memory serves me correctly and you have a copy of this speech or article, I would appreciate receiving it.

Thank you for your information.

Yours truly,



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DATE 2/21/01 BY 3506 JEL/bak

911-73

REC-44

100-403529-267

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LAW OFFICES

1707 LEXINGTON BUILDING
LEXINGTON AND LIBERTY STREETS

BALTIMORE 1, Md.

September
Twentieth
1961

Mr. Tolson	✓
Mr. Belmont	✓
Mr. Mohr	✓
Mr. Callahan	✓
Mr. Conrad	✓
Mr. DeLoach	✓
Mr. Evans	✓
Mr. Malone	✓
Mr. Rosen	✓
Mr. Sullivan	✓
Mr. Tavel	✓
Mr. Trotter	✓
Tele. Room	✓
Mr. Ingram	✓
Miss Gandy	✓

Honorable J. Edgar Hoover
Federal Bureau of Investigation
Department of Justice
Washington, D.C.

Dear Mr. Hoover:

I write to you directly because of my deep and growing concern over the involvement of the present rector of my Episcopal church, of which I have been a member for over thirty-five years, in the recent acts of a group of Episcopal clergymen at Jackson, Mississippi.

I do not for a moment question the sincerity of my rector but am very much concerned with his judgment and with the organizations which may have been instrumental in influencing that judgment.

Being a Northerner by birth and education, I associated with colored people throughout the formative years of my life and, I honestly believe, I am not influenced in my own thinking by any unworthy prejudices. In fact, I am inclined to feel that this sort of "freedom riding" hurts rather than helps the rapid march of the colored race in this Country toward its legitimate goal of equality of opportunity.

As a lawyer, I deplore organized lawlessness as a substitute for available lawful procedures, and especially is this true when a group of clergymen sets this example for the youth of the Nation. We have, indeed, come to a sorry pass if obedience to law and to officers of the law depends on one's objective opinion of whether the law is a good or a bad one.

From my general reading, I am under the impression that the Committee on Racial Equality (CORE) was instrumental in organizing the first Freedom Riders' trip. The same reading left me under the definite impression that that first ride was at least tinged with Communist support. I therefore noted with interest that counsel provided by CORE was immediately summoned to Jackson by this group of clergymen.

Part of my present concern is whether the rector of my church has unwittingly been made the instrument of a Communist-front organization. Having read your book on the insidious techniques of the Communists and being aware of your wide knowledge in this area, I inquire whether the unofficial Episcopal Society for Cultural and Racial Equality, which organized and implemented this latest "test," or CORE have

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DATE 2/21/01 BY 39063 EAW/ALC

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U.S. MAIL
REC-91 100-403529-268
SEP 21 1961
CORRESPONDENCE

Honorable J. Edgar Hoover

September 20, 1961

any Communist connections.

Because of the Department of Justice's eminently proper championing of the cause of racial equality of opportunity and its opposition to racial discrimination, not to mention some other aspects of the present case, I realize the delicacy of the questions I have asked. I surely have no desire to embarrass you and if an answer is not forthcoming, I will fully understand. I am, however, deeply troubled and will greatly appreciate any helpful thought or suggestion you may tender.

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b7C

Respectfully yours,



REC- 91

100-403529-269

September 27, 1961

The Methodist Church
Valentine, Nebraska

Dear [redacted]

Your letter of September 22, 1961, has been received, and the interest which prompted you to write is appreciated.

Although I would like to be of service, the FBI is an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any individual, organization or publication. I regret that I am unable to help and hope you will not infer in this connection either that we do or do not have data in our files relating to the subjects of your inquiry.

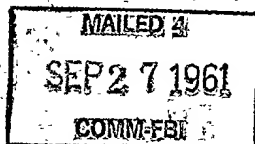
In response to your question, there is no truth whatsoever in the statement you mentioned in your communication. By Presidential Directive of September 6, 1939, the FBI was designated as the civilian intelligence agency primarily responsible for protecting the Nation's internal security. I assure you that this Bureau is continuing to handle its responsibilities in this field with the same dispatch and thoroughness that have characterized our investigations in the past.

I am enclosing some literature concerning communism and religion which I trust you will find of assistance.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

Enclosures (5)

Listed on next page

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Enclosures

Faith in God: Our Answer to Communism

Communism: The Bitter Enemy of Religion

Communism and Religion

God and Country or Communism

Series from Christianity Today

NOTE: Correspondent is not identifiable in Bufiles. He inquired for statements the Director had made concerning the John Birch Society and the radio program, "Christian Crusade," conducted by Dr. Billy James Hargis at Tulsa. Billy James Hargis is a nondenominational minister and has been described as a "hillbilly-type evangelist." In late 1957 he was the subject of a Registration Act investigation following his contacts with the Ambassador of the Dominican Republic and a visit to that country. The Department in April, 1958, however, advised that there was insufficient evidence to establish that he was an agent of the Dominican Republic.

THE METHODIST CHURCH

PHONE 153
VALENTINE, NEBRASKA

September 22, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover:

As the rising tide of Communism around the world brings us closer and closer to one of the fateful hours of history, there are more and more people quoting you in one way or another about things you have said (or are purported to have said) about Communism in the Christian Churches of America.

I would greatly appreciate it if you would send me any statement you have made about Communism in the Christian Churches of our land. This need not be in the form of a personal letter to me, but could be a printed copy of things you have said. I am most interested in getting direct, correct quotations from you.

Also I would be interested in any statements you have made concerning the John Birch Society and the radio program "Christian Crusade" conducted by Dr. Billy James Hargis of Tulsa, Oklahoma.

I would appreciate it if you could send this information at your earliest convenience.

REC-91 100-483529-269
CORRESPONDENCE
SEP 28 1961

Thank you very much for your help with this. I have always admired you as one of America's greatest citizens. You have done a wonderful work, and I hope that God will continue to permit you to do your part of protecting our great nation.

By the way, is it true as Dr. Hargis has said, that our present Administration has "gagged" you on your search for Communists?

Sincerely yours,

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DATE 12/24/01 BY 1961 SEW/JAC/K2

Communist Infiltration into Religion

Lowell, Ark.
Sept. 16, 1961

Mr. J. Edgar Hoover
United States Department of Justice
Federal Bureau of Investigation
Washington, D. C.

Mrs. C. A. ~~X~~ ~~17~~ ~~16~~

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/1/01 BY 3403 KIC/JAC

Dear Sir:

*Communist Infiltration Into
Religion*

Thank you for taking the time out of your very busy schedule to read and answer my letter of Sept. 1, 1961.

However, I am still not satisfied and would like for you to answer more questions for me if you will.

I feel that there should be an investigation into the charges made against the National Council of Churches, in particular, and some of the men of whom charges have been made. Of course, no one has called these men Communists but a number of them seem to belong to Communist front organizations or they go along with the Communist line so I think and plead that there be an investigation into some of their activities and then we shall see how far the Communists have infiltrated our churches. This would either prove that there is no or little infiltration or that there is major infiltration into our American churches. We can not just take the word of Mr. Sullivan for there is much to much evidence proving other wise. I feel as a Christian American, that the people do deserve to know the truth and an investigation would stop all this talk of infiltration or it would bring it all out into the open. What does Mr. Sullivan mean when he talks about overcoming Communism with a better way of life?

As for another question, in your letter to me, you stated, "Patriotic Americans must continue to take a firm stand against Communism and combat it wherever possible. But this opposition must be careful, constructive and positive, and it must always be kept within the due process of law." This part, "kept within the due process of law," I agree with you and understand but the other part of being "careful, constructive and positive," I do not understand. Do you mean that we must be soft on Communism? After careful study of some of the Communists own books, I cannot feel that there is an easy way to fight and expose the Communists for they are dedicated to their cause and I feel that I must be just as dedicated to my cause of freedom.

On the outline of Mr. Sullivan's discussions, I can agree with him on some of the things he has said but cannot go along at all on some of the others. Yes, we do have clergymen who have loaned their names unknowingly to Communist front organizations and I can understand them being duped into such as this once, twice or even three or four times but it is hard to understand why they would loan their names to 10, 17, 20 or more fronts and still be duped or do it "unwittingly". We have a goodly number of good Fundamental Ministers in American but we also have some that appear not to be on the side of America.

Also Mr. Hoover, you stated in your letter to me, that Mr. Sullivan did speak with your "full knowledge and approval", yet he 22 SEP 1961 in his speeches that it is a "patent falsehood", that the Protestant denominations in particular have been subjected to alarming infiltration and influence, yet it does not coincide with testimony given by you nor some of the writings in your books. What Mr. Sullivan is saying is in direct opposition to your testimony in which you state that Communists have influenced churches in America, in your article entitled "God and Deceit" in your book "Masters of Deceit", you deal in

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EXP. PROC.

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100-403522-270

5 OCT 5 1961

ORIGINALS

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9-21-61
C. G. H. H. H.

detail with the tactics used by Communists in The churches. Too, in the New York Daily News (May 21, 1961) they carried a story from their Washington News Bureau which said, "Under Congressional questioning Hoover, also said some officials of such organizations as the National Council of Churches are naive to the Communist threat because they are not fully informed about the party's 'fanatical, dedicated and disciplined membership' small though it's numbers".

On Feb. 25, 1960, when the Committee on Un-American Activities of the House of Representatives held the special hearing for Honorable Dudley C. Sharp in regards to the truthfulness of the statements made in the Air Force Training Manual 205-5, concerning Communist penetration of religious groups, Richard Arens made the following statement during the hearings: "Thus far of the leadership of the National Council of Churches of America, we have found over 100 persons in leadership capacity with either Communist front records or records of service to Communist causes. The aggregate affiliations of the leadership instead of being in the hundreds as the Chairman first indicated is now, according to our latest count, in the thousands and we have yet to complete our check, which would certainly suggest on the basis of the authoritative sources of this committee that the statement that there is infiltration of fellow travelers in churches and educational institutions is a complete under-statement".

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After this hearing was released to the American people, six clerical leaders of the National Council of Churches demanded a public apology by the House Committee on Un-American Activities and the Secretary of the Air Force, of which they did not get. They were then invited to appear under oath before this committee of the Congress and refute any of the testimony but they refused to appear. So what conclusion must be drawn from all this?

Too, Mr. Sullivan, has never appeared under oath before the House Committee on Un-American Activities nor the Senate Internal Security Committee to refute any of the testimony concerning Communist infiltration into or influence on our churches. And there are volumes of sworn evidence from FBI agents who have been in the Communist party as informants for the FBI and none of this testimony has been refuted nor have these witnesses been prosecuted for perjury. I'm sure Mr. Sullivan is familiar with Matt Cvetic's testimony, also [redacted]

In the Communist's own books one of the very important things is to get rid of religion, to destroy it so it would only seem logical that even if we didn't have all this other information, that they would be infiltrating our churches and church organizations.

Again may I thank you for letting me take so much of your time and may we know the truth soon.

Sincerely,

[redacted]

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. DeLoach *DM* DATE: 9-21-61FROM : D. C. Morrell *DM*SUBJECT:

LOWELL, ARKANSAS

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 2/21/01 BY 39063 EAW/JAW/13

Tolson	<input checked="" type="checkbox"/>
Belmont	<input checked="" type="checkbox"/>
Mohr	<input type="checkbox"/>
Callahan	<input type="checkbox"/>
Conrad	<input type="checkbox"/>
DeLoach	<input type="checkbox"/>
Evans	<input type="checkbox"/>
Malone	<input type="checkbox"/>
Rosen	<input checked="" type="checkbox"/>
Sullivan	<input checked="" type="checkbox"/>
Tavel	<input type="checkbox"/>
Trotter	<input type="checkbox"/>
Tele. Room	<input type="checkbox"/>
Ingram	<input type="checkbox"/>
Gandy	<input type="checkbox"/>

By letter to the Director dated 9-16-61, correspondent referred to her prior letter of 9-1-61 and the Director's response to it, stating that she was still not satisfied and would like the Director to answer some more questions.

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She claimed that the activities of the National Council of Churches warranted an investigation. She stated that a number of its members appeared to go along with the communist line and we should attempt to establish the amount of communist infiltration in this organization. She stated "We can not just take the word of Mr. Sullivan for there is much to much evidence proving other wise." Referring to the Director's previous letter and his statement that opposition to communism must be careful, constructive and positive, she wanted to know if this meant we should be soft on communism. She stated she disagreed with some of Assistant Director William C. Sullivan's statements, claiming that he had said things in direct opposition to statements of the Director in "Masters of Deceit" and other material. She went on to state that there are volumes of sworn evidence from "FBI agents" who have been in the Communist Party, who have testified as to communist infiltration of churches, and that none of this testimony had ever been refuted. In this connection, she noted that Mr. Sullivan had never appeared under oath before a Congressional committee to testify concerning these matters.

The only information in Bufiles concerning correspondent relates to her letter of 9-1-61 in which she requested a clarification of the Bureau's position regarding the question of communist infiltration of the churches. This was acknowledged in our outgoing to her of 9-7-61, at which time we forwarded to her an outline of Mr. Sullivan's remarks on this question, "Communism and Religion," as well as some other communist reprint material.

EX-106 REG-52 100-403529-271

Bufiles reflect that recently the Director received a letter from Edgar C. Bundy, General Chairman, Church League of America, in which Bundy was extremely critical of statements by the Director and Mr. Sullivan in regard to the extent of communist penetration of our religious organizations. His letter was not acknowledged. The activities of Bundy are well known to the Bureau and our relations with him have been most circumspect. It is interesting to note that Bundy's letter, as well as that of mentioned several similar points;

CJH:jms
(2)

66 OCT 4 1961

10 SEP 29 1961
CORRESPONDENCE

Communist Infiltration Into Religion

Morrell to DeLoach memo of 9-21-61

RE:

namely the statements of Richard Arens of the House Committee on Un-American Activities alleging that in the leadership of the National Council of Churches are over 100 persons who have connections with communist fronts or causes, and both letters make reference to the Director's article, "God and Chaos," which appeared in "Red Book" magazine.

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RECOMMENDATIONS:

1. In view of the highly argumentative character of correspondent's letter and the fact that it appears highly likely that any attempt to respond to her allegations would only encourage further similar correspondence from her, it is recommended that no acknowledgment be afforded her letter.

2. In the event further correspondence is received from that the question of acknowledgment be resolved upon the basis of the individual letter concerned.

✓ I Agree
Dale
Jm. DAN
GRC

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-403529)

DATE: September 28, 1961

FROM : SAC, CHICAGO (100-33557)

SUBJECT: COMMUNIST INFILTRATION OF RELIGION
IS - C

ReBulet to Chicago, 8/30/61.

Referenced communication instructed Chicago to purchase two copies of the booklet entitled, "The Methodist Ministry and Communism; The Truth Behind The Churches" by PHILIP WOGAMAN. This booklet is available through the Division of Human Relations and Economic Affairs General Board of Christian Social Concerns of the Methodist Church. The General Board of Christian Concerns formerly of 740 North Rush Street, Chicago, is presently located at 100 Maryland Avenue, NE, Washington 2, D.C.

On September 18, 1961, an attempt was made to obtain the above described booklet through the Methodist Publishing House Book Store, 740 North Rush Street, with negative results.

LEADS

WASHINGTON FIELD

AT WASHINGTON, D.C. Will at the General Board of Christian Social Concerns, 100 Maryland Avenue, purchase two copies of the above described booklet and forward same to the Bureau. Purchase price is \$.75 each.

- ② - Bureau (RM)
- 2 - Washington Field (RM)
- 1 - Chicago

REM:bjd
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DATE 2/21/01 BY 39063EWJ/AR/LA

REC-32

100-403529-272

OCT 2 1961

57 OCT 5 1961

COMMUNIST DIA

INT. SEC.

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. F. J. Baumgardner *7/2/61*

DATE: October 13, 1961

FROM : Mr. J. H. Kleinkauf *JK*SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
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 Tele. Room _____
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 Gandy _____

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/21/01 BY 2103 ELW/BAK

New York airtel 9/7/61 captioned "National Assembly for Democratic Rights," Bufile 100-435817-49, referred to a sponsors' list bearing the name of sponsors of National Assembly for Democratic Rights and attached to the airtel was a list of the sponsors whose names had not been furnished previously in other communications.

A review of the list disclosed the names of several ministers thereon. There is set forth below the identities of such ministers with comments concerning the review of Bufiles concerning same.

Rev. William Campbell Wasser *Summary*
 Frasier Meadow Manor #356
 350 Ponca Drive
 Boulder, Colorado

A Rev. William Campbell Wasser, Denver, Colorado, a retired Methodist minister, was a signer of an open letter urging defeat of President Truman's Arms Program in August, 1949, which letter was released by the Committee for Peaceful Alternatives (CPA). (100-364437-13) *JK*

The CPA was founded on 5/29/50 in Chicago, Illinois. This committee was once an affiliate of the Committee for Peaceful Alternatives to the Atlantic Pact which was cited as a communist front organization in the "Guide to Subversive Organizations and Publications" published 1/2/57 by the Committee on Un-American Activities, U. S. House of Representatives.

At the October, 1955, Term of the U. S. Supreme Court a "Brief for Amici Curiae" was submitted on behalf of the Communist Party (CP) in its appeal against the order of the Subversive Activities Control Board (SACB) requiring the CP to register as a communist action organization with the Attorney General pursuant to the Internal Security Act of 1950 (ISA-50). The names of the leaders and members of the Methodist Federation for Social Action (MFSA) who sponsored the Brief included the name William Campbell Wasser. (61-3615-414, page 4)

100-403529

- 1 - Mr. Baumgardner
 1 - Mr. Kleinkauf

JHK:mar
 (3)

EX - 102

REC-46

OCT 13 1961

55 OCT 17 1961

100-403529-273

5-Kleinkauf *JK*

Memorandum to Mr. Baumgarnder
Re: Communism and Religion
100-403529

MFSA was cited as a religious front by the Internal Security Subcommittee of the Senate Judiciary Committee in April, 1956, according to the "Guide to Subversive Organizations and Publications" published 1/2/57 by the Committee on Un-American Activities, U. S. House of Representatives.

The June, 1950, issue of "Social Questions Bulletin," volume 10, number 6, the official publication of MFSA contained a list of nominations for the National Committee, MFSA. One of the nominees was Rev. William Campbell Wasser, Colorado MFSA. (61-3615-36)

The "Peace Information Center," New York City, on 8/14/50 issued a release captioned "Partial List of Prominent Americans Endorsing the World Peace Appeal." Included in this list was the name of Rev. William Campbell Wasser, Denver, Colorado. (100-361031-145, page 64)

Peace Information Center has been designated pursuant to Executive Order 10450.

An "Appeal to the People of the United States" issued by the American Peace Crusade (APC), a copy of which was made available on 1/27/54, listed as an endorser the Rev. William Campbell Wasser, Denver, Colorado. (100-377391-790)

APC has been designated pursuant to Executive Order 10450.

The Rev. William Campbell Wasser, Boulder, Colorado, was a signer of the "Brief for Amici Curiae" filed in the October, 1960, Term of the U. S. Supreme Court on behalf of the CP in the case of the CP vs. SACB. (100-372598-934, page 61)

Included in the list of initiators and sponsors of an open letter to President Eisenhower sponsored by the National Committee to Repeal the McCarran Acts (NCRMA) was the name of the Rev. William Campbell Wasser, Denver, Colorado. The letter requested the President to support a bill (S-2585) introduced by Senator Herbert H. Lehman which bill, according to the letter, would correct some of the most glaring injustices of the Walter McCarran Immigration Act. (Daily Worker, 11/3/53, page 8; 100-376056-A)

NCRMA has been designated pursuant to Executive Order 10450.

Included in the list of initiators and sponsors of an open letter to the Platform Committees of the Republican and Democratic Parties by the NCRMA was the name of Rev. William Campbell Wasser, Denver, Colorado. The letter requested the Committees to include in their 1952 platforms "a plank calling for the repeal of the McCarran Act." (Daily Worker, 7/9/52, page 3; 100-376056-A)

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

[redacted] *Summary*
Chapel Hill, North Carolina

[redacted] has been the subject of a Bureau investigation, Bufile 100-363962. He is not known to have ever been a CP member but has associated with CP members and has been active in communist fronts. His name is included in Reserve Index A.

[redacted] *Summary*
Chicago, Illinois

[redacted] has been the subject of a Bureau investigation, Bufile 100-392691. He is not known to have ever been a CP member but has associated with CP functionaries and has been active, and is presently active, in the activities of numerous communist front organizations. His name is included on the Security Index.

[redacted] *Summary*
Columbus, Ohio

[redacted] of the First Unitarian Church. He has been the subject of a Bureau investigation, Bufile 100-355421. He is not known to have been a CP member but has been active in communist front groups. His name is included in the Reserve Index A.

[redacted] *Summary*
New York, New York

No references of a subversive derogatory nature could be located in Bureau indices regarding [redacted]

Rev. Roy M. Wingate *Summary*
The Methodist Church
Gretna, Nebraska

A Rev. Roy M. Wingate, The Methodist Church, Inman, Nebraska, was a signer of an open letter urging defeat of President Truman's Arms Program in August, 1949, which letter was released by CPA.
(100-364437-7, page 23)

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

In a letter dated 8/22/52 APC announced the launching of a "National Peace Referendum" (NPR). Included with the letter was a list of the initiating committee and sponsors of the NPR. Included in the list of sponsors was the name of Rev. Roy M. Wingate, Belgrade, Nebraska. (100-377391-777, page 3)

An "Appeal to the People of the United States" issued by APC, a copy of which was made available on 1/27/54, included as an endorser the name of the Rev. Roy M. Wingate, Belgrade, Nebraska. (100-377391-790)

The Rev. Roy M. Wingate, Gretna, Nebraska, was the signer of a "Brief for Amici Curiae" filed in the October, 1960, Term of the U. S. Supreme Court on behalf of the CP in the case of the CP vs. SACB. (100-372598-934, page 61)

Rabbi Abraham ~~Krantz~~
925 Summit Avenue
Greensburg, Pennsylvania

Summary

A Rabbi Abraham Krantz, Greensburg, Pennsylvania, was one of 360 clergymen who sponsored an "Appeal to the President on Behalf of Morton Sobell" in September, 1960, which appeal was sponsored by the Committee to Secure Justice for Morton Sobell (CSJMS). (100-387835-2487)

CSJMS is the successor organization to the National Committee to Secure Justice for Morton Sobell in the Rosenberg Case which is cited as a communist front in the "Guide to Subversive Organizations and Publications" published 1/2/57 by the Committee on Un-American Activities, U. S. House of Representatives.

A Rabbi Abraham Krantz, Greensburg, Pennsylvania, was a signer of a "Clergymen's Appeal" to President Eisenhower for the release of Morton Sobell in December, 1960. (100-387835-2567)

[REDACTED]
Gresham, Oregon

Summary

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b7C

This individual is apparently identical with the [REDACTED]
[REDACTED] Gresham, Oregon, who has been the subject of a Bureau investigation, Bufile 100-387497. [REDACTED] is not known to have been a CP member but has been active in communist front organizations. His name is included on the Security Index.

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

[Redacted]

Cambridge, Massachusetts

Summary

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b7C

[Redacted] of St. Bartholomew's Church (Episcopal),
Cambridge, Massachusetts, has been the subject of a Bureau investigation,
Bufile 100-348053. He is not known to have been a CP member but has worked
with the CP and has associated with CP members. He attended a CP rally
in February, 1949. His name is not included on the Security Index.

ACTION:

Submitted for record and filing purposes in Bufile 100-403529
on "Communism and Religion."

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI (100-403529)

DATE: 10/19/61

FROM : SAC, WFO (100-39559)

SUBJECT: COMMUNIST INFILTRATION OF RELIGION
IS - C

Re Chicago letter to the Bureau dated 9/28/61,
cc WFO.

Referenced letter requested that WFO at the
General Board of Christian Concerns, 100 Maryland Avenue,
N.E., obtain two copies of the booklet entitled "The
Methodist Ministry and Communism; The Truth Behind the
Churches" by PHILIP WOGAMAN.

Pursuant to the request contained in referenced
letter there are enclosed for the Bureau two copies of
this publication.

RUC

2 - Bureau (Encs. 2)
1 - Chicago (Info) (RM) (100-33557)
1 - WFO

JAC:MMF
(4)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 EIW/HCL

ENCLOSURE BEHIND FILE

REC- 65/100-403529-274

OCT 19 1961

EX-112

62 OCT 23 1961

INT. SEC.

EX 100

October 18, 1961

REC-4

100-403539-275

Galva, Illinois

Dear

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3963 ELM/JAL/LK

Oct 18 5 12 PM '61
REC'D-READING ROOM
FBI

Your letter dated October 14, 1961, has been received, and I appreciate the interest prompting you to write.

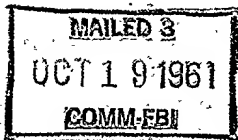
Although I would like to be of service, the FBI, as an investigative agency of the Federal Government, does not make evaluations nor draw conclusions as to the character or integrity of any organization, publication or individual. In view of this policy, you will surely understand why I am unable to answer your inquiries.

I want to thank you for your kind remarks about my work and for your prayers. I hope our endeavors will continue to merit your approval. Enclosed is some literature about communism you may care to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



Enclosures (5)

What You Can Do To Fight Communism
Faith in God--Our Answer To Communism
Communist Illusion and Democratic Reality
The Communist Party Line
Christianity Today series

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

NOTE: Correspondent cannot be identified in Bufiles. She apparently refers to the recent publicized movement to merge several of the major religious denominations into one church.

MAIL ROOM ☐ TELETYPE UNIT ☐
JH:bsp (3) 56 OCT 23 1961

b6
b7C

TRUE COPY

[Redacted]
Galva, Illinois
October 14, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

Dear Sir:

We are greatly concerned about the merger
of the churches under one Constitution to be called the United
Church of Christ. u.15

Have read that the Communists anticipate
"one church", then one government" (Communism') - Is
this true?

Also, is it implied in the Constitution that the
government may control or confiscate all church property in
time?

Please tell us if it is American and right for
all churches to merge under one constitution and reasons to
substantiate them. b6
b7C

Our church (the 1st Congregational) votes in November
and our family wants to be straight on the American side. P

Thank you very much for this - and thank you, too,
for your wonderful work and guidance in justice, freedom, and
law enforcement. May God bless you!

Very sincerely,

100-403529-275

EX 100

REC-4

OCT 20 1961

[Redacted]

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 2/21/01 BY 3906SEN/MLL

4-810

0 COMMUNIST INFILTRATION INTO RELIGION

ack-10-18-61
3H-6-28
mille
10-17-61/ml

[Redacted]
Galva, Illinois
October 14, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

b6
b7C

Dear Sir:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063en/MLP

We are greatly concerned about the
merger of the churches under one
Constitution to be called the United
Church of Christ.

Have read that the Communists
anticipate "one church" then ^{the} "one
government" (Communism) - Is this true?

Also, is it implied in the Constitution
that the government may control or
confiscate all church property in time?

Please tell us if it is American
and right for all churches to merge
under one constitution and reasons

ack-10-17-61
JH-BZ
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OCT 16 1961

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COPIES DESTROYED
JAN 1962

to substantiate them.

Our church (the 1st Congregational)
votes in November and our family
wants to be straight on the American
side.

Thank you very much for this
— and thank you, too, for your
wonderful work and guidance in
justice, freedom, and law enforcement.
May God bless you!

Very sincerely,



b6
b7c

OCT 16 1 40 PM '61

REC'D-CORR. & TOURS
FBI
2

10/19/61

REC-23

100-403529-276

October 18, 1961

X-102

[Redacted Address]

El Paso, Texas

Dear [Redacted Name]

Your letter of October 14, 1961, has been received, and your interest in writing me is very much appreciated.

In response to your first inquiry, the reprint you enclosed expresses my views on the deplorable tendencies in some areas to over-emphasize communist infiltration in church circles. I am enclosing other items which further reflect my opinions on this subject. You may also be able to secure from your local public library a copy of my book entitled "Masters of Deceit," and you will find on pages 324 through 326 a full discussion of the efforts of the Communist Party, USA, to control religious groups.

Our churches have been and will continue to be important targets in the over-all communist program of endeavoring to subvert mass-type organizations, and it is gratifying to know that you realize a calm, realistic, rational and law-abiding approach to this problem is necessary. Your enclosure is being returned.

With reference to "Operation Abolition," as you may know, this film is sponsored and disseminated by the House Committee on Un-American Activities and the FBI took no part in its preparation. For this reason, I am unable to comment relative to its contents. You may wish to contact the Committee itself in Room 225, Old House Office Building, Washington 25, D. C.

Sincerely yours,

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAILED 20
OCT 18 1961
COMM-FBI

Enclosures (5)

DCL:pak (3)

(see next page)

TELETYPE UNIT

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/11 BY 31613 EIW/JPL

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Letter to

10-18-61

b6
b7C

Enclosures (5)

Correspondent's enclosure FBI: Wide Communist Infiltration in Churches
a 'Falsehood'

Communism and Religion by Assistant Director William C. Sullivan
Director's Statement Re Internal Security 4-17-61
The Communist Party Line
Series from "Christianity Today."

NOTE: Correspondent is not identifiable in Bufiles. She enclosed a reprint of Louis Cassells' column captioned, "FBI: Wide Communist Infiltration in Churches a 'Falsehood,' " appearing in the 4-29-61 issue of the "New York World-Telegram and Sun." No copy necessary for retention in Bufiles.

TRUE COPY

El Paso, Texas.
Oct. 14, 1961

Mr. J. Edgar Hoover,
Federal Bureau of Investigation,
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 31063 elw/jan/pe

Dear Sir--

I hope you will forgive my temerity in writing to your department for a bit of information - regarding two things.

Some time ago I was attending a precinct meeting, when a woman present distributed mimeographed sheets to the effect that the churches, and church leaders in our country (particularly the National Council of Churches) were riddled with communism. Later a friend had one handed to her in a beauty parlor. We were concerned to see this type of thing done. Accordingly I wrote to the Commission on Ecumenical Mission and Relations of the church of which I have been a member for over forty years (the United Presbyterian Church in the U.S.A.), to see if they had available material which would refute this type of charge. Their office, among other things, sent me numerous copies of the enclosed leaflet. I always carry one in my purse.

Yesterday I attended a Board meeting of a group of which I am a member. This is a staid and dignified organization of many years standing - (not a rabble-rousing group such as the John Birch Society or others of their ilk). It seems that in the near future the film "Operation Abolition" will be shown in a club house in our city and this group was considering being co-sponsor. Several doubted the wisdom of this as they had heard adverse comment concerning the value of the film. I said I knew that the Air Force no longer sanctioned the showing of this film to its mew; further that I had heard a lecture by an eminent authority (Dr. Franklin Hamlin Littell, author of "The German Phoenix" & other books) in which, in answer to a question from one of the audience, he discounted the value of this film, because it was practically a montage. Also that I had talked to my own son (Presbyterian pastor at the University of New Mexico, in Albuquerque) and he had said that investigation showed the film had been

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10-17-61

TRUE COPY

grossly over-edited and falsified, so that it was pure propaganda, not a documentary in any sense. One of the ladies present, with a huge sigh, deplored the fact that churches everywhere were so communistic etc. etc. Afterward I showed her the little leaflet enclosed and she said she doubted its authenticity. Now I cannot believe that a church as dignified and "old line" as the Presbyterian would use materials without investigation.

I do know that these charges are made against churches everywhere. (even by other sects & denominations) and that when a church leader dares to speak out against social and economic injustices, when he pleads for better race relations, when he states his belief in Foreign Aid, or the United Nations, or whatever, that he is called communistic (by some). The same thing applies to lay citizens as well. To me these charges and innuendos would be laughable and ridiculous, if they weren't so dangerous and alarming-- even frightening. God knows I haven't a scintilla of use for Communism, and realize they constitute a real threat to our country and the world. But I cannot believe the cause of Democracy is served when Americans eye other Americans (dedicated ones, I mean) with suspicion and hostility.

I have taken a long time to get at the point of my letter-- that is I am hoping for an answer to two questions.

1. Is the material in the enclosed leaflet authentic?
2. Is the film "Operation Abolition" considered an authoritative and worthwhile document?

Forgive me for taking up so much time; I realize your department has far more important things to ponder open than a letter from an indistinguished citizen such as myself. But I hope, oh! how I hope, that either you, Mr. Hoover, or some one in your department will have time to answer. And I do thank you.

Sincerely,

/s/

[Redacted Signature]

El Paso, Texas -

b6
b7c

El Paso, Texas.

Oct. 14, 1961

Mr. J. Edgar Hoover,
Federal Bureau of Investigation,
Washington, D.C.

Dear Sir -

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 31063 ELO/10-1

I hope you will forgive my
temerity in writing to your department
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two things.

Some time ago I was attending
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Church leaders in our country (particularly
the National Council of Churches) were
riddled with Communism. Later a friend
had one handed to her in a beauty
parlor. We were concerned to see this type
of thing done. Accordingly I wrote
to the Commission on Ecumenical

Mission and Relations of the Church
of which I have been a member for
over forty years (The United Presbyterian
Church in the U.S.A.), to see if they had

ENCLOSURE
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per yellow

CORRESPONDENCE

OCT 18 1 22 PM '61

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1-TC page

10-17-61

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4

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to our country and the world. But I
cannot believe the cause of Democracy
is served when Americans eye other
Americans (dedicated ones, I mean) with
suspicion and hostility.

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at the point of my letter - that is
I am hoping for an answer to two
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1. Is the material in the enclosed
leaflet authentic?

2. Is the film "Operation Abolition"
considered an authoritative and worth-
while document?

Forgive me for taking up so much
time; I realize your department has far
more important things to ponder over than
a letter from an undistinguished citizen
such as myself. But I hope, oh!
how I hope, that either you, Mr. Hoover,
or some one in your department will
have time to answer. And I do thank
you.

Sincerely



100-403529-277, 278
CHANGED TO
63-14561- X, XI

AUG 11 1970

mt / cong

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/2/01 BY 39063 E/w/ALH

2

October 19, 1961

REC-24 100-403529-279

[Redacted Address]

Bellingham, Washington

Dear [Redacted Name]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063E WJL/LL

REC'D-READING ROOM
FBI

OCT 19 3 47 PM '61

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b7C

I have received your letter of October 12, with enclosures and appreciate your interest in writing.

In connection with the matter you mentioned, representatives of the FBI who are privileged to speak before various groups throughout the country do so with my full knowledge and approval. I can assure you that their remarks on communism do not repudiate in any way statements I have made in my speeches, or that have been reflected in my book, "Masters of Deceit." Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively. Any remarks by a representative of this Bureau, however, should not be interpreted as a defense or endorsement of any group since this is not a proper function of the FBI. In order that you may be fully informed in this regard, I am enclosing the substance of the statements made by Mr. Sullivan.

It is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover

Director of FBI

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAILED 3
OCT 20 1961
COMM-FBI

Enclosure: Assistant Director William C. Sullivan's speech, "Communism and Religion" made at Cincinnati, Ohio, February 22, 1961.

BS: rjg (3)

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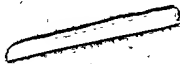
(SEE NOTE NEXT PAGE)

Letter to

October 19, 1961

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NOTE: Bufiles contain no derogatory information re Only outgoing was 4-24-61. It is noted he is actively pushing the John Birch Society in the Bellingham, Washington area. He enclosed copies of the article by Louis Cassels, an article from the 9-29-61 issue of the "Weekly Crusader," and an article concerning Assistant Director Sullivan's speeches from the Christian Century Foundation.



ENROLLED TO
PRACTICE BEFORE
THE UNITED STATES
TREASURY DEPARTMENT

MEMBER
THE WASHINGTON SOCIETY OF
CERTIFIED PUBLIC ACCOUNTANTS
AND
AMERICAN INSTITUTE OF
CERTIFIED PUBLIC ACCOUNTANTS

BELLINGHAM NATIONAL BANK BUILDING - P. O. BOX 1006
BELLINGHAM, WASHINGTON
TELEPHONE REGENT 3-9290
October 12, 1961

AIR MAIL

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover:

I am attaching for your consideration a copy of an article printed in the July, 1961 issue of The Episcopalian, the official publication of the Protestant Episcopal Church in the United States, which carries the inference that the Federal Bureau of Investigation is opposed to the anti-communist campaign being waged by many concerned clergy and laity in all denominations.

Mr. William C. Sullivan has been referred to as delivering a series of speeches which minimized the communist program to exploit religion. Your comments on this matter, which appear to conflict with the meaning imputed to Mr. Sullivan, are quoted from your book, "Masters of Deceit," in the September 29 issue of The Weekly Crusader, published by Rev. Billy James Hargis. Would it be possible to obtain a copy of Mr. Sullivan's talk, referred to in The Episcopalian article, for comparison with your position? I am also attaching a copy of a page from a special edition of The Christian Century, which quotes Mr. Sullivan, with the inference that the influence of the communist program in the field of religion is negligible.

As an Episcopal layman who is conscientiously concerned with this problem, and as a citizen who has studied the communist conspiracy in some detail, I find these conflicting statements are most confusing. I hope that you can find the time to give me some clarification of your position, and that of the Federal Bureau of Investigation, in this area, which I may use as a point of reference in discussing this matter with others who are also concerned.

Thank you for any cooperation you may be able to give me in this matter.

Sincerely yours,

100-403529-2

OCT 16 1961

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Supreme Court decision, and we are free to question a film.

The house committee is now equipped with great power. It should remember that "all power corrupts, and absolute power corrupts absolutely." The committee's power is not absolute; it can misuse the law of the land but it cannot repeal moral law. Let it read

the warnings deeply imbedded in both the majority and the minority decisions of the Supreme Court to avoid the absolute corruption which is associated with absolute power. And let it remember what happened to one U.S. senator who seemed capable, only a few years ago, of bringing down anybody who opposed him. Let it remember Senator Joseph McCarthy.

F.B.I. Inspector Defends Protestant Clergy

★ ON FEBRUARY 22 Chief Inspector William C. Sullivan of the Federal Bureau of Investigation labeled as a "patent falsehood" allegations that "Protestant denominations have been subjected to alarming infiltration and influence" by the Communist party. In an address sponsored by the United States Citizens Committee of Cincinnati Inspector Sullivan said: "The truth of the matter is that the Communist party, U.S.A., has not achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale. There can be no question as to the loyalty of the overwhelming majority of the American clergy to our nation and the fact that they have been among the most consistent and vigorous opponents of communism." Although we were happy to learn that the Federal Bureau of Investigation is capable of such insight we felt no compulsion to rush this statement into print. The Protestant clergy of the nation does not need the defense of the Federal Bureau of Investigation. But since such a defense has been offered gratuitously, the Protestant clergy will graciously accept it. We are even more pleased that at least two Roman Catholic publications, the *Criterion* of Indianapolis and the Jesuit magazine *America*, have given wide publicity to Inspector Sullivan's commendation of the loyalty of Protestant clergymen and institutions. Both publications quote the heart of the Sullivan address and call for an end to loose talk about communist infiltration of the church. We express our gratitude to these publications, but the unfortunate fact is that most of the loose talk comes from Protestants who are not likely to be silenced either by Roman Catholic publications or by Inspector Sullivan.

Catholics Condemn 'Operation Abolition'

★ THE FILM *Operation Abolition*, according to reports by Religious News Service, has been condemned by two Roman Catholic periodicals. The *Oklahoma Courier*, official weekly of the Oklahoma City-Tulsa Roman Catholic diocese, recently assailed the controversial film as containing "distortions so blatant and so extreme as to produce the net effect of a lie." While praising the motive for making the film, an editorial in the *Oklahoma Courier* states that this worthy motive was not a sufficient reason for "mishandling the truth." The *Catholic Bulletin*, official organ of the St. Paul, Minnesota, archdiocese, has termed the film "patently unjust in its frequently repeated charge that opponents of the [House committee] are Communist dupes." *Bulletin* Editor Bernard Casserly writes: "The film and its backers completely ignore that large group of Americans who believe quite firmly that the [House committee] performs a disservice to the cause of American freedom far greater than its accomplishments in exposing Communists and initiating anti-subversive legislation." It is encouraging to have Roman Catholic periodicals stand with others in helping to unmask a giant deception of the American public through H.U.A.C.'s dissemination of the doctored film *Operation Abolition*. The House Un-American Activities Committee has in the past put all its critics either in the communist camp or in the camp of dupes of communists. How will it handle these recent criticisms?

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ENCLOSURE

as a sponsor or officer of a Communist front, to issue a testimonial, or to sign a clemency petition for a Communist 'victim of persecution,' his personal prestige lends weight to the cause."

In view of the above, it should be obvious to any informed person that Dr. Stuber is ill qualified to pass judgment on those who are trying to alert Americans to the alarming extent to which Communist objectives are being pushed by high-ranking churchmen.

Representative Gordon Scherer of Ohio, a member of the House Committee on Un-American Activities, said:

"The Committee on Un-American Activities has uncovered the techniques used by the Communist apparatus to infiltrate and destroy the church. It has done this so that the church itself could be fully aware of the Communist offensive against it; so that church leaders could understand that our religious institutions were in the front line of this battle; so that with this knowledge the church would be better able to foresee and combat this direct, subtle and diabolical attack upon it."

Why don't these church leaders in the National Council of Churches use this vital information the House Un-American Activities Committee has made available instead of viciously attacking the Committee for exposing Communist conspirators not only in the churches, but anywhere?

THE INFORMED ANTI-COMMUNIST POSITION

To National Council of Churches leaders like Dr. Stanley Stuber, we say "Let them yell." We will still stand for the truth as long as there is any freedom of speech left in this land of ours. We will continue to expose them when they desecrate the memory of millions of Christians who have been murdered after much torture, by collaborating with Communist Secret Police Agents disguised in the robes of the clergy, such as Metropolitan Nicolai. We will continue to expose them when they put out a recommended reading list which included books by the editor of the Communist conspiracys' official monthly, Political Affairs, books by an exposed and un-repentent Communist espionage agent, and books by a number of other Communist conspirators, fellow travelers, sympathizers, and dupes. This they did in their 1957 reading list on the Negro question. We have a copy of that infamous list in our files. This is the way they oppose Communism and they arrogantly claim that we are helping Communism by exposing such wrong doing.

We leave it to the readers of the WEEKLY CRUSADER to judge just who is really aiding the Communist conspiracy.

THE WILD SPENDING MENTALITY

A wild political spending mentality runs rampant among Americans today. Those adhering to this line of thinking contend that prosperity is created by more and more political spending. In a letter to the Tulsa Tribune during July, 1961 an anonymous writer who abides by this spending theory said:

"Money that a person spends or that a government spends is money that another person receives. As spending increases more people receive more money. They in turn spend the money they receive. Hence, it is better if everyone spends."

A tribune editorial referred to this type reasoning as "subkindergarten economics," and then went on to say, "If spending . . . were the key to perpetual prosperity all the government would have to do would be to hand every man, woman and child \$10,000 freshly-printed greenbacks every month and we would soon all be in Cadillacs on our way to our yachts."

Just imagine how absurd this spending philosophy really is. If the manufacture and distribution of money was the only thing necessary to create prosperity it would all be so simple. However, a man-made Utopia is an utter impossibility. All man-made governments are defective, and as long as mankind rules in the affairs on earth there is going to be poverty and want. However, under the American free enterprise system there has been more material goods for more people than under any system of government in history.

Let us remember that wealth is created by the production of goods and services. Money is merely a medium of exchange and there is no inherent value in money as such itself. Its value is merely as a medium of exchange. Prosperity cannot be created by creating more money.

In spite of the utter impossibility of spending ourselves into prosperity, it has been for some years the basic concept of the ruling elements in our government. Government spending increases annually. The national debt continues to rise, and the value of our dollar continues to decline gradually. Pressures are brought on Congress to put over these wild spending schemes beyond any degree of pressure that would have been considered 30 years ago.

On July 11th a news report informed us that Senator Wallace F. Bennett had warned that the government was spending \$650,000 per hour more than its revenue this year. The continuation of increases annually in wild political spending can only end up in the total collapse of our nation, an event which the Communist conspirators eagerly await.

**Have you ordered extra copies of this
WEEKLY CRUSADER for your friends?**

"STUBER" (Continued from Page 2)

the Panel that 'the attack on the Communists is an attack on the civil liberties of all' . . . A Communist Party directive, Plan of Work of National Committee, Communist Party U.S.A., July 15th to Labor Day, 1950 . . . demanded that full support be given to activities projected at the Mid-Century Conference for Peace in Chicago."

The Mid-Century Conference for Peace was an important part of the world-wide Communist peace offensive. So important was this peace offensive, in fact, that the House Committee on Un-American Activities began its report "The Communist Peace Offensive — A Campaign to Disarm and Defeat the United States" by saying "the most dangerous hoax ever devised by the international Communist conspiracy is the current worldwide 'peace' offensive."

"It will be remembered that during the days of the infamous Soviet-Nazi Pact, the Communists built protective organizations known as the National Emergency Conference, the National Emergency Conference for Democratic Rights, which culminated in the National Federation for Constitutional Liberties."

The House Committee on Un-American Activities also lists Mr. Stanley Stuber as a signer of the Call to the National Emergency Conference during May 1939. This organization has been cited as a Communist-front by the House Committee. Of the National Emergency Conference the HCUA said:

Still another Communist front of which Mr. Stuber was listed as a sponsor on the letterhead is the American Committee for Spanish Freedom. This organization was cited as Communist by Attorney General Tom Clark on April 27, 1949. About three years earlier, the House Committee on Un-American Activities cited it as a "recently established Communist-front organization whose avowed objective is to force a break in diplomatic relations between the United States and Spain."

EMPLOYING "STRAW MAN" TECHNIQUES

Now, it is very important to keep clearly in mind that this is Reverend Stanley Stuber's record. *We did not make it. He made this record himself through his actions in support of these Satanic Communist fronts.* Mr. M. G. Lowman printed Mr. Stuber's record in the Circuit Riders publication entitled "Recognize Red China?"

The Kansas City NEWS-PRESS of January 1, 1960, in cooperation with the Kansas City Council of Churches, tried to explain away Dr. Stanley Stuber's

record. In answering the Kansas City NEWS-PRESS article Mr. Lowman said:

"It is incredible that a clergyman, and especially an officer of an association of churches in a major city, should continue to evade his record. Had he denounced or renounced the pro-Communist units connected with his name or persons he might allege duped or deceived him, there would be some justification for a righteous indignation attitude. Common honesty and forthrightness calls for Stanley I. Stuber to live with his record or denounce or renounce the organizations connected with his name."

Calling attention to Mr. Stanley Stuber's record is not smearing Stanley Stuber. *He smeared himself by affiliating himself with these organizations.* The burden is upon Dr. Stuber to renounce these fronts which used him (if he was used) rather than to denounce those who expose such front activities and the vicious nature of these fronts.

COMMUNISTS SEEK CHURCH PENETRATION

In his book, "Masters of Deceit," J. Edgar Hoover said on page 302, "By 1937 such tactical caution was beginning to be replaced by a calculated program to exploit religion. Foster, (William Z. former head of the Communist Party in the U.S.A.) called this the ' . . . more recent practical approach to the religious question, on the basis long ago laid by Lenin.'"

"This 'practical approach' means attempting, through deceptive tactics to capture support from American religious groups for an atheistic Communist Party. As Foster put it in 1937:

"In consequence, the anti-religious Communist Party is now to be found in close united front cooperation with dozens of churches and other religious organizations on questions of immediate economic and political interest to the toiling masses.

"In line with these tactics, the party is today engaged in a systematic program to infiltrate American religious groups . . ."

"The party's objectives inside religious groups are several:

"1. To gain 'respectability': ' . . . a church is the best front we can have.' Comrades, by associating in church circles, secure an 'acceptable status in the community, greater credence for their opinions, and the lulling of non-Communist suspicions . . ."

"6. To influence clergymen. A dedicated clergyman, being a man of God, is a mortal enemy of Communism. But if he can, by conversion, influence, or trickery, be made to support the Communist program once or a few times or many times, the Party gains. If, for example, a clergyman can be persuaded to serve

OVER

Routing Slip
FD-4 (Rev. 10-13-58)

Date 10/18/61

To

☒ Director

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| <input type="checkbox"/> Acknowledge | <input type="checkbox"/> Open Case |
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| <input type="checkbox"/> Correct | <input type="checkbox"/> Return assignment card |
| <input type="checkbox"/> Deadline..... | <input type="checkbox"/> Return file |
| <input type="checkbox"/> Deadline passed | <input type="checkbox"/> Return serials |
| <input type="checkbox"/> Delinquent | <input type="checkbox"/> Search and return |
| <input type="checkbox"/> Discontinue | <input type="checkbox"/> See me |
| <input type="checkbox"/> Expedite | <input type="checkbox"/> Send Serials..... |
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| <input type="checkbox"/> Return with explanation or notation as to action taken. | |

Reference San Diego letter, 10/12/61.

Attachec is July, 1961, issue "The Episcopalian"

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COMMITTEE REPORT



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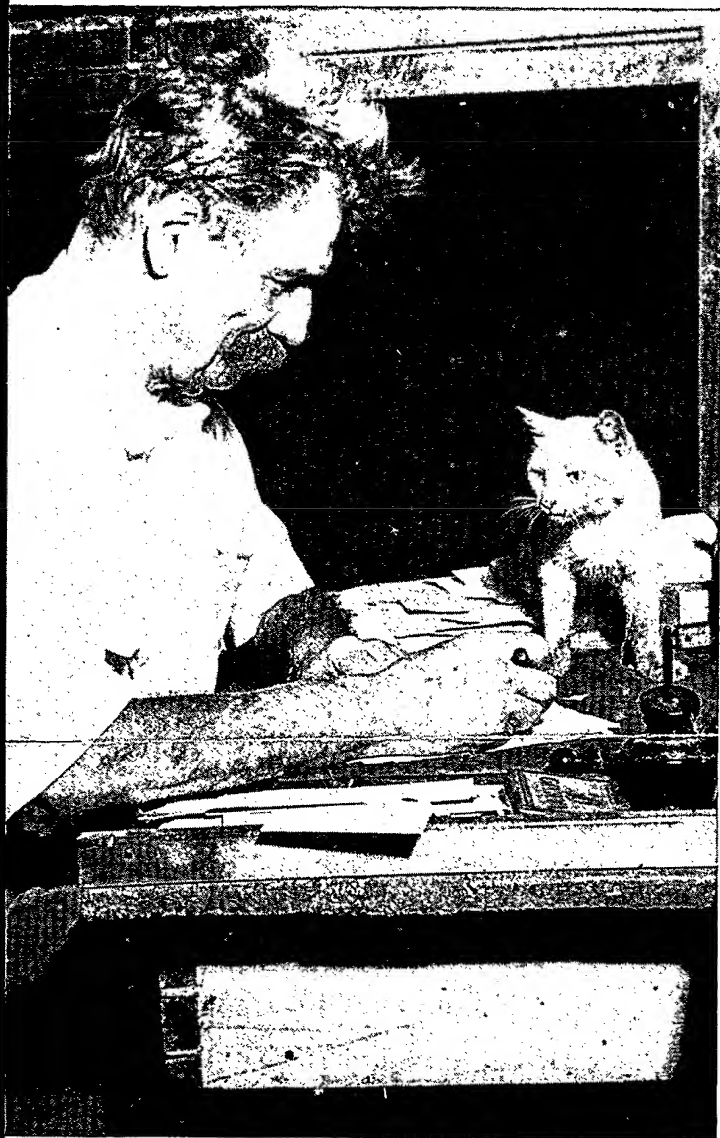
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JULY 1961

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A Parson's War Diary, 1859-65 (page 21)





By **ALBERT SCHWEITZER**

Reprinted with permission from *The Record*,
monthly publication of the American Bible Society.

When the

I PREACH every Sunday morning at my mission in Lambarene, Africa. To a Christian in a civilized community the sermon might seem a bit strange.

Many of my congregation know absolutely nothing about Christianity. They are transient workers from far inland. Soon they will return home to buy a woman and get married. If they carry some of the gospel of Christ home with them, I have planted a seed.

Slowly my patients and their companions appear, sitting between barracks and mountain slope under the shady roofs. I play on a portable harmonium. The congregation cannot sing, since it consists almost exclusively of tribesmen speaking six dialects.

Two interpreters repeat my sentences. I do not require that my listeners sit quietly. They build fires and cook their meals, wash and comb their children, mend their fishing nets. A reprimand at this time would break the solemnity of the occasion. The Word of God is being passed on to people hearing it mostly for the first time.

I must be simple in my sermons. My audience knows nothing of Adam and Eve, the Patriarchs, the Prophets, the Messiah, or the Apostles. I allow the Word to speak to them timelessly. When I use the word "Messiah," I explain it as "King of hearts, whom God has sent." Above all I try to avoid the temptation common to those who preach to tribal hearers—to "preach the Law." It is difficult not to cite the Ten Commandments and thus prepare people for the gospel when lying, stealing, and immorality are second nature to them.

I strive to awaken a longing for peace with God. When I speak of the difference between the restless and the peaceful heart, the wildest of my hearers knows what is meant. And when I portray Jesus as the one who brings peace with God, they comprehend.

Goat Eats Your Bananas

An article on the troubles of everyday living
by the great artist-physician-philosopher.

To be understood I must speak concretely. Thus, for example, Peter's question to Jesus whether it is sufficient to forgive sevenfold cannot be left so general. I must make it clear through illustrations from their lives. Recently I told them:

"You have just got up, when someone comes who is known to be bad. He insults you. Because Jesus says that one shall forgive, you are silent.

"Later, the neighbor's goat eats your lunch of bananas. Instead of starting a fight, you simply say that it was his goat, and that it would be right for him to replace the bananas. But if he objects, you leave quietly, thinking how God causes so many bananas to grow on your farm that you have no need to start trouble because of these few.

"Later, a man who took your ten bushels of bananas to market to sell along with his own gives you money for only nine of them. He says you gave him only nine bushels. You are ready to shout in his face that he is a liar. You must think, however, how many lies you alone know about which God must forgive, and you go quietly into your hut.

"As you make a fire, you notice that someone has taken some of the wood you brought from the forest yesterday. Again you force your heart to forgiveness and refrain from finding the thief and turning him in to the chief.

"In the afternoon you are about to leave for work on the farm, when you discover that someone has taken your good bush knife and left in its place an old jagged knife you recognize. Then you think you've forgiven four times and can do it a fifth. Although it was a day in which many unpleasant things happened, you feel as happy as if it were one of the smoothest. Why? Because your heart is joyous for having obeyed the will of Jesus.

"In the evening you want to go fishing. You find your torch gone. Anger overcomes you, and you think you've

forgiven enough today. But once again the Lord Jesus becomes Master of your heart. With a torch that you borrow you go down to the river bank.

"There you discover that your boat is missing. Someone has gone fishing in it. Angry, you hide behind a tree and plan to take away all the intruder's fish when he comes back and turn him in to the district captain. But as you wait, your heart begins to speak. Over and over is repeated the word of Jesus that God cannot forgive us our sins if we do not forgive our fellow man. Jesus again becomes Master over you. When at dusk the man finally returns, you step from behind a tree; you say to him that the Lord Jesus forces you to let him go in peace. You don't even demand the fish, but I believe he will give them to you in sheer amazement that you did not start a fight.

"Now you go home, happy and proud that you have managed to forgive seven times. But if on that very day the Lord Jesus came to your village, and you stepped before him thinking he would praise you, then he would say to you, as he did to Peter, that sevenfold is not enough; that you must forgive sevenfold again and again, and again, and many times more, until God can forgive you your many sins."

I see in the faces of my congregation how moved they are. Often I stop to ask them whether their hearts are in agreement with what is said. They are prone to answer in a loud chorus that it is right as I have said it.

At the end of the sermon I have them fold their hands, and then I recite very slowly a short, unprepared prayer. For a long time after the "Amen" heads are bowed over hands. As the soft music begins again, they straighten up. All remain motionless until the last tone has died away. As I take my leave, my people begin to arise. They leave with the living Word of God.

FOR YOUR INFORMATION

* * * * *

THE COVER brings us one of the most memorable and appealing records of the War between the States, Winslow Homer's painting of the Young Soldier. Our thanks go to the Cooper Union Museum in New York for permission to reproduce the painting.

"WATCHMAN ON THE WALL," page 21, presents portions of the diary of the Rev. William Thomas Leavell, 1840 to 1887. We are indebted to Mr. Richard M. Daniel of Swarthmore, Pa., a direct descendant of Mr. Leavell, who lent us his copy of the Leavell journal.

ON JUNE 27, the new Archbishop of Canterbury, Dr. Arthur Michael Ramsey, formally becomes leader of the Church of England and of the worldwide Anglican Communion. In "From York to Canterbury," page 6, our contributing editor in Britain, Christopher Martin, and our staff photographer, David Hirsch, visit with the Archbishop.

Two missionary districts of the Episcopal Church—Haiti and Alaska—are celebrating centennials this year. THE EPISCOPALIAN visited Haiti in May, 1960, and now visits "Alaska: Perennial Frontier" on page 10. In addition to the many Episcopalians in Alaska who helped us, we are grateful to the Rev. Bradford Young, rector of Grace Church, Manchester, New Hampshire, and to the *New Hampshire Churchman* for additional material.

WE HAVE been hearing a good deal of noise recently about "Communist clergy and laity" in our American Christian churches. One of the most weird and unfortunate aspects of contemporary American life is the belief by some that when a Christian and a Communist are thrown together in any way, the Christian is automatically the one to be subverted. This kind of reasoning is a national scandal and should be exposed as such. Some comments on this matter are reported by Washington Correspondent editor Louis Cassels on page 18.

SO FAR in our coverage of the Church's preparations for its sixtieth General Convention this September in Detroit, we have reported on the Convention itself, the House of Bishops, and the House of Deputies. In this issue we report on the group which is largely responsible for the direction of the Church's General Program *between* General Conventions—the National Council of the Church.

On page 24, layman P. Blair Lee of Pennsylvania comments that the National Council is "We," not "They." On pages 26 and 27 are photographs of the 33 current officers and members of National Council. On pages 28 and 29, the Council's president, Presiding Bishop Arthur Lichtenberger, reports on some highlights of the work "We" do together. And on page 31, William E. Leidt, head of the Council's publications division, reports on the new plans of an old friend.

IN the May and June issues we introduced you to three members of the Church Magazine Advisory Board. This month we would like to have you meet two more—Hugh Curtis of St. Paul, Minnesota, and Howard Hoover of San Gabriel, California. Both have had long experience with two of America's famous magazines—Mr. Curtis with *Better Homes & Gardens*, Mr. Hoover with *The New Yorker*.

Mr. Curtis, after being graduated from Grinnell College, joined the Meredith Publishing Co. of Des Moines, Iowa, in 1931. He became an assistant circulation manager on *Better Homes & Gardens*, and then moved to *Successful Farming*, another Meredith publication, in 1934, where he served as editorial assistant, assistant editor, and managing editor in 1943.

He was appointed managing editor of *Better Homes & Gardens* in 1950, and became editor in 1952. He served in this major post for eight years, resigning last April to go into consulting work. At present Mr. Curtis is director of the agricultural services division of the Webb Publishing Co., St. Paul, where he directs the creation of new



Hugh Curtis

publications and helps to guide several existing ones. Mr. Curtis and his wife have two children and have been active in the Diocese of Iowa.

Howard Hoover is currently associate West Coast manager for *The New Yorker*. He has been active in the magazine advertising sales field ever since he was graduated from Stanford University in 1937, with one exception; during World War II, he served with the U.S. Marine Corps. In 1945 he was Marine officer for the Thirteenth Naval District, stationed in the Aleutians.

In addition to many terms of service in professional associations in Los Angeles, he has for ten years been a member of the department of public relations for the Diocese of Los Angeles. He has served as a vestryman and is now head of the parish council at the Church of Our Saviour in San Gabriel, where he and his family live.



Howard Hoover

the

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Serving the Episcopal Church*

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Dr. Arthur Michael Ramsey (left) is most at home in his study, in his favorite armchair. Right, Dr. and Mrs. Ramsey are seen in the gallery at Bishopthorpe, where hang portraits of the previous Archbishops of York.



From York to Canterbury

A Visit with Dr. Arthur Michael Ramsey,
the new Archbishop of Canterbury

by Christopher Martin

OUSE sounds like the name of a peaceful river, and the quiet waters that wind through the Vale of York bear out just that impression. It flows through the city of York, anciently Roman capital of northern Britannia, still cramped within medieval city walls under the shadow of its minster. Then a mile or two farther south, in a willowy reach, the Ouse washes past Bishopthorpe, palace for eight centuries of the Archbishops of York.

For five years—until last month—these historic buildings were home for Dr. Michael Ramsey, new Archbishop of Canterbury; a home where the casual visitor might come across Mrs. Ramsey arranging tulips, or find the Archbishop himself, his cassock billowing in the wind, enjoying a stroll across his spacious lawns.

It is indoors over a family meal at the refectory table of the palace dining room, or upstairs in the armchair comfort of his study, that he is most at home; and his twinkling personality encourages even the shyest stranger to feel at ease. Dr. Ramsey, in his mid-fifties, looks older, but it is the set of his leonine head, with its trimmed mane of white locks, as well as his furrowed great brow, that gives this appearance of venerability. It is in some ways misleading. He bounds ahead upstairs like a man half his age, and displays all the mental agility of a man in the prime of life.

For all Dr. Ramsey's unselfconscious friendliness, no visitor can doubt that he is in the presence of a bishop of the Church. Even his new appointment at Canterbury

he sees primarily as a pastoral and a teaching office. He will stress that his cure is at Canterbury, cathedral city of a country diocese, rather than at Lambeth, across the Thames from the Houses of Parliament, and too much thought of as their Church equivalent.

He will say, too, that he is sorry to leave York. To the southern English York is remote, "up north." The Archbishop thinks otherwise. To him the province he has left is as much a part of England as Kent, the "garden of England" where Canterbury lies. So, while he views with sympathy and support all the present experiments of the Church to evangelize the "dark satanic mills" of industry, for Dr. Ramsey the continuing pastoral ministry in "England's green and pleasant land" is the foundation of the Church's mission.

Now that he is the Primate of all England, Dr. Ramsey is inevitably recognized also as leader of the world-wide Anglican Communion. For all that, he regards "Anglican" as a limited and unsatisfactory term. "It suggests Englishness, Englishness," he will say, with his characteristic musing repetition; it is no longer the ideal name, especially now that the British Empire is a thing of the past.

On this point Dr. Ramsey speaks with wide and recent knowledge. Last year he toured East and Central Africa, and this April paid a series of visits to the churches of West Africa. Among other engagements there, he was

Continued on next page



Dr. Ramsey strolls around the beautiful grounds at Bishopthorpe. This Tudor palace has been the residence



of the Archbishops of York for eight centuries. Above, Dr. Ramsey is standing in the Archbishop's chapel.

FROM YORK TO CANTERBURY

continued

present at the independence celebrations of Liberia's ex-British neighbor, Sierra Leone. He is concerned that the Church in these countries should shed all traces of Victorian patronizing; so when you ask him whether it is worth pressing ahead with building the new cathedral at Lusaka, the capital of Northern Rhodesia, he gives an enthusiastic "Certainly."

"A diocese needs a symbol," he explains, and at least

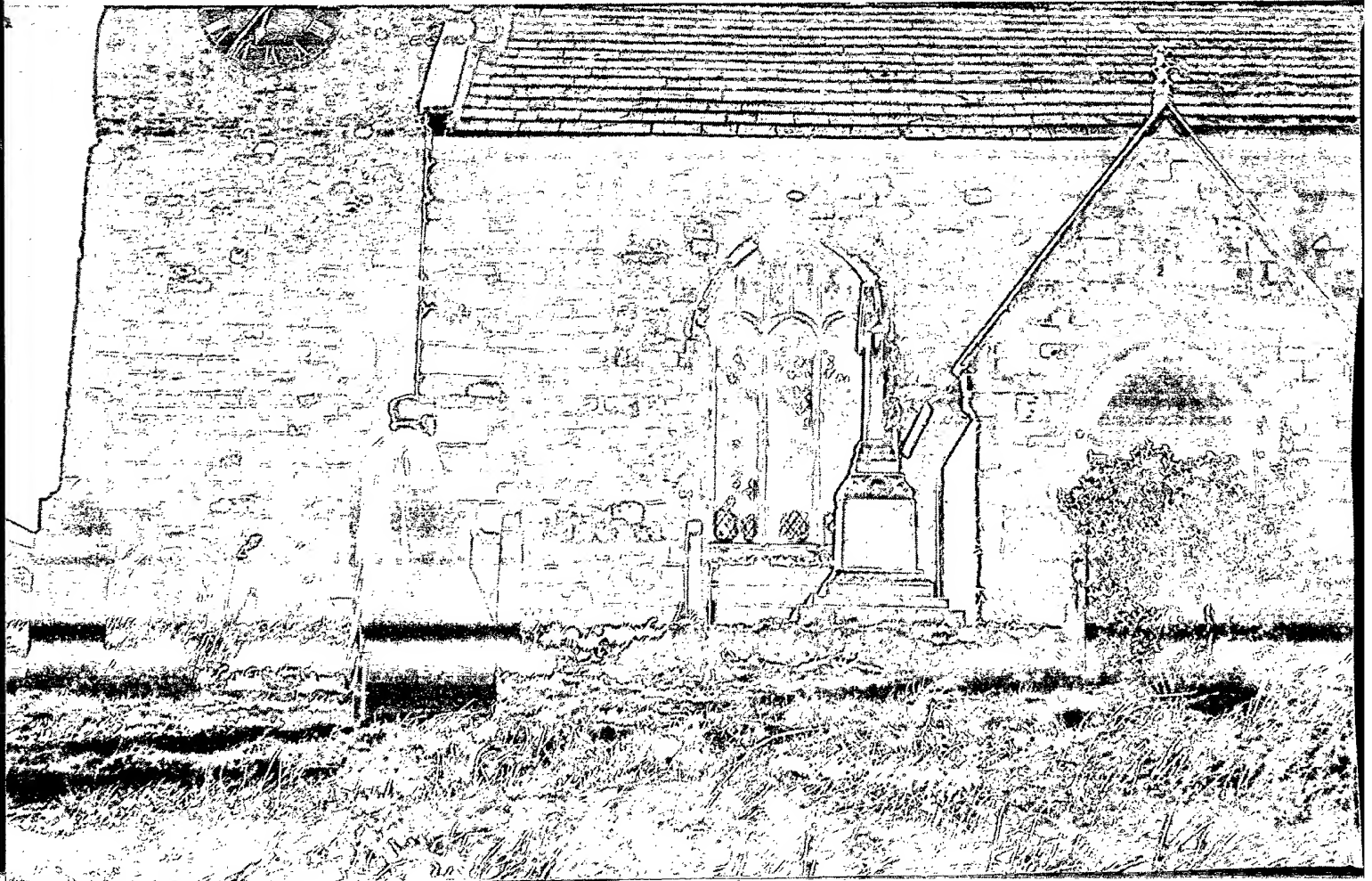
Dr. Ramsey enters Ledsham parish church in Yorkshire for a service of evensong. The Archbishop preached

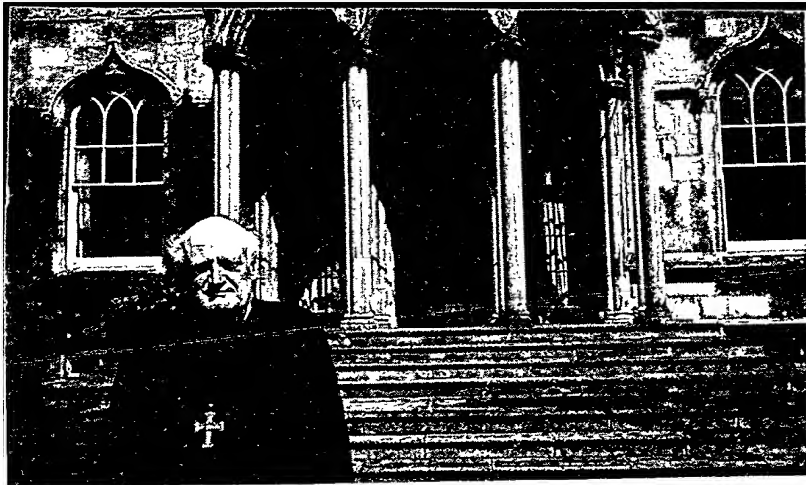
in Northern Rhodesia the prospects of a multi-racial society strike him as good enough to warrant such faith in the Church's future role there. His friendly contacts with peoples of all races in Africa have clearly strengthened his convictions about this.

What particularly heartens him is the growth, both in England and elsewhere, of the "house" Communion service. He has written against the danger of using it as a quick solution to all problems, but this does not lessen his eagerness for its development.

Quietness and reverence are marked in the new Arch-

on gardens, linking them up with Christian theology by describing three gardens of the Bible—Eden (the





The facade of Bishopthorpe is a fine example of the architecture of Tudor England. Dr. Ramsey leaves this residence



with mixed emotions. Back in his study, a moving tag tells the story: "To Canterbury."

bishop of Canterbury. Behind the warm smile, and the quick liveliness with whomever he meets, there shows through an underlying seriousness of devotion. In no sense does this suggest a withdrawn piety. Dr. Ramsey is a man at home in both worlds—spiritual and mundane—and so is desperately anxious to rescue Anglican theology from its last ten years of what he calls "ultra-transcendentalism." In everyday language, he wants it realized that our religion has to do with the business of living. For this reason, he is especially anxious that the thinkers of the Church should come right back into the arena of sociology.

That the Church, laity as much as clergy, must develop its own inner spiritual life, none could believe more firmly than Dr. Ramsey. But the Church's mission is to the world. To convert it, the Church must first love it; and to love it intelligently, the Church must first understand it.

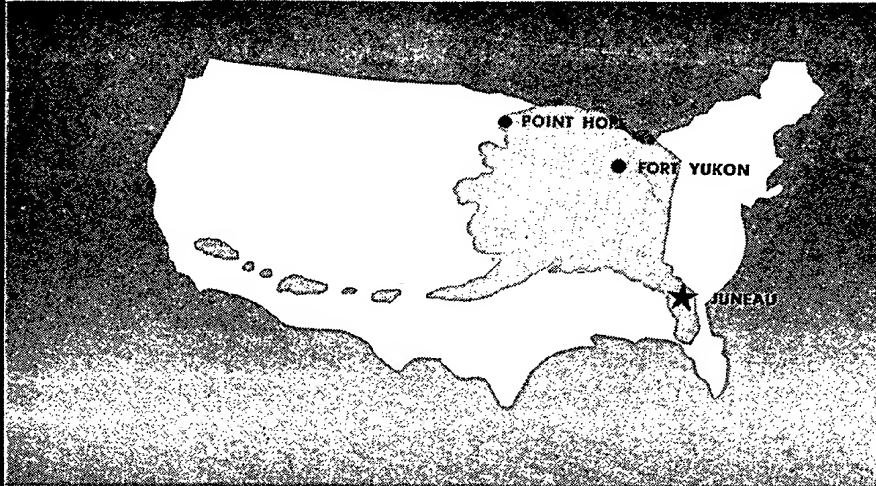
"We must press on with the work of Christian unity. It can be done. I mean to do it, both in general and in particular." By looking outwards together, and by learning to share more closely their common inner faith, Christians can discover what is intolerably petty in their own internal dissensions.

Fall), Gethsemane (Redemption), the Easter Garden (Resurrection). Below, Dr. Ramsey, during his tour

of East and Central Africa in 1960, wields an elephant tusk, to the delight of African schoolchildren.



ALASKA:



The Episcopal Church still has a rough, rugged job in the forty-ninth state despite a century of service.

Alaska is as large as Texas, California, and Montana, and it is almost as far from Juneau to northernmost Point Barrow as from Seattle to the Mexican border. The Rt. Rev. William J. Gordon, Jr., is Bishop of Alaska. Below, the Rev. J. Keith Lawton makes sure the iron hook, used as anchor for the team and sled, is firmly secured. Scene is out on the ocean ice by whaling camp.

photostory by David Hirsch



perennial frontier



When the first whale is sighted, Eskimos cut trails to the open water of the Chuchi Sea and the two-month whaling season begins. This year, open water broke only two hundred yards from the village and nine teams were caught out on the drifting ice. After a tense six hours, all nine teams, complete with crews and equipment, made their way across treacherous ice

and open water to 'fast' shore ice. The second bowhead whale of the season, nearly fifty feet in length, was taken the next morning; its jawbones were over eighteen feet long, and it weighed forty-eight tons. Whalers live in tents, keeping twenty-four-hour watches. Oomiaks, made of Oogruk skin stretched over driftwood frames, are ready for launching when whale is sighted.

THE TIME is eleven o'clock Sunday morning.

In the mission church of St. Thomas', Episcopalians of Point Hope, Alaska, participate in a dignified Prayer Book service. The congregation says its prayers in Eskimo. The sermon, preached in English by the Rev. J. Keith Lawton, is interpreted by Donald Oktollik, Eskimo lay reader.

In Fort Yukon, the Rev. Walter W. Hannum is conducting the service at St. Stephen's mission church for an Episcopal congregation which is largely Athapaskan Indian. Later this afternoon there will be a service conducted in the Takudh language by Mr. Philip Peter, lay reader. The Bible, Prayer Book, and hymnal were translated into this American Indian language as early as the 1880's.

And in Juneau, the Rev. Mark A. Boesser opens his regular services at the Church of the Holy Trinity. All his services are in English, for his parish consists largely of Episcopalians who, like six-sevenths of the population, came to Alaska from the "lower forty-eight."

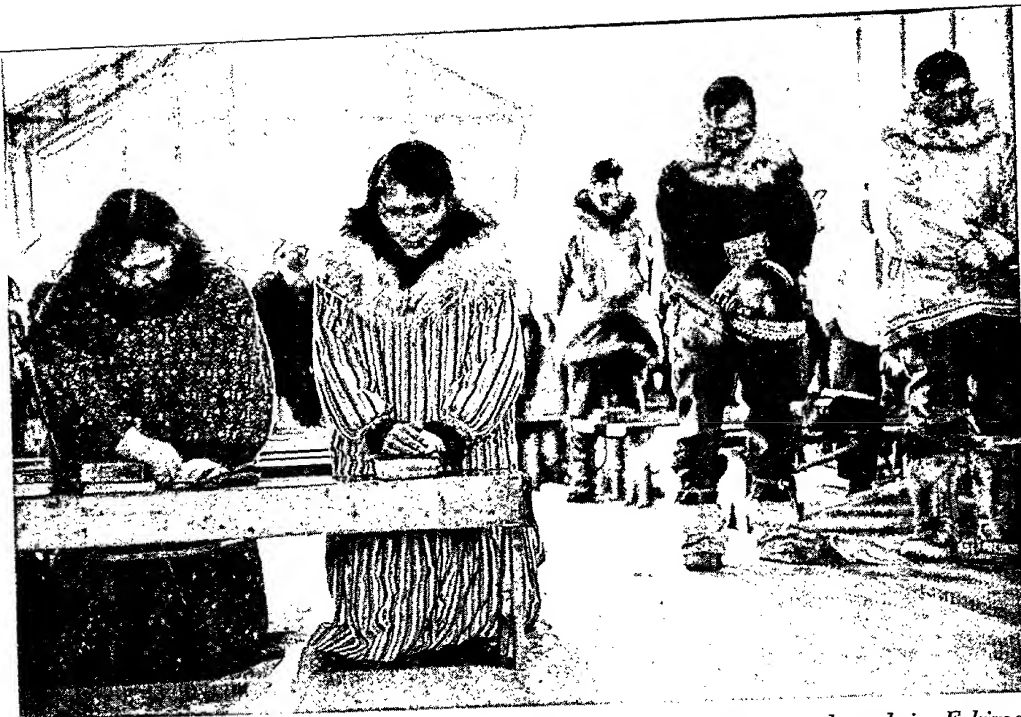
Eskimo, Indian, or white, they are all fellow Episcopalians. On the surface are many environmental delineations, for customs and cultures may—indeed, do—differ sharply. Yet Gertrude Stein might better have written,

"People are people are people." For whatever may be the kinship of one rose to another rose, there is no doubt at all that people are basically the same everywhere in the world.



Herbert Kinneveauk stands watch, protected from the wind by ice heaved up by breakthrough of open water.

POINT HOPE



At 4 P.M. on Sunday there is an informal church service conducted in Eskimo, and consisting of hymn singing, prayers, and lay preaching. Daisy Oomittuk, left, and Dinah Frankson, right, pray for a good whaling season for Point Hope.

ALASKA

continued

At the same time, an informal prayer service is held out on the ice for those who cannot leave their posts to go back to the village for the service there. Here, Patrick Attangana, a member of the eleven-member church council, leads in prayers.





The church council, shown in the foreground, are both church and community leaders. Behind them, left, is the Altar Guild. The Rev. J. Keith Lawton is at the right, rear; at the far rear are the choir and the acolytes.

POINT HOPE is an Eskimo village of about 300 people, 125 miles north of the Arctic Circle. This farthest-north mission of the Episcopal Church, with 167 communicants, was begun by an Episcopal physician, Dr. John B. Driggs, in 1890.

Dr. Driggs founded a school, a church, and a clinic; within ten years he had baptized almost everyone in the village.

Point Hope is on a low-lying sandspit that reaches like a forefinger out into the Arctic Ocean. Low, mound-like sod houses are still wisely and widely used on this cold, windy coast. Seal blubber and driftwood burn in the cookstoves that heat the one- or two-room homes. Five thousand pounds of meat and fish are needed per week for the town to subsist. The summer is too short to grow any vegetables.

The people of Point Hope make most of their clothing and shoes from seal and caribou skins. They have no automobiles, no television, no telephones or telegraph, no running water. A mail plane comes three times a week unless fog prevents; there is one boat a year with heavy supplies.

Electricity is now available in every home from 8 A.M. to 2 P.M., with frequent interruptions from overloading. Radio receivers are common; the two small radio transmitters are usually able to make contact with the nearest doctor (125 miles away), who may prescribe over the air during the "doctor's hour."

Ironically, this remote and ancient village is threatened by a most modern scientific experiment. The Atomic Energy Commission proposes to explode underground the largest array ever of atomic charges, to see whether a harbor basin and canal to the sea can be excavated at Ogoterok Creek, thirty miles south along the coast. Atomic experts and biologists, after extended surveys, have said that in all probability the experiment will not hurt the Eskimos or their food supply. But serious unexpected damage has oc-

curred before. The village council has reason to be anxious for the future.

St. Thomas' Mission is still the only church within 125 miles. Recently, however, two groups of Pentecostals have come into the village, asserting that the people are not really Christian unless they are "spirit-filled," speak with tongues, and produce healing miracles. The Pentecostals brush aside pleas that they go to some other place with no church, and divisions are being created in the formerly united community of Point Hope.

Margaret Killigivuk, with her daughter wrapped securely onto her back, goes to the Point Hope village store to sell sealskins and to buy staple grocery items.



FORT YUKON

ONE HUNDRED years ago, when Anglican work took tenuous hold in **Fort Yukon**, there was an active fur industry and much river travel and trading. The Indians had incomes derived from industries that were part of their ancient way of life. The economy was strong.

Today, the situation is almost reversed. St. Stephen's is a healthy Episcopal mission church with 118 communicants and an active ministry under the direction of the Rev. Walter W. Hannum. But the traditional economic structure has collapsed. The old ways of life are gone, without satisfactory new ways to replace them. Finding work is difficult if not impossible. To supplement the incomes of the people, the state and Federal governments have introduced various welfare and relief programs; these have kept food on the table, but the industry necessary to strengthen the economy has not developed. To care for children orphaned or homeless, or whose families live out on the trap lines, a mission home has been provided by the Church.

Air Force White Alice sites and DEW Line outposts near this Arctic Circle city have provided some slight employment potential, but cannot solve the problem. Men without opportunity for creative employment become discouraged and lose incentive. Families are broken and the community threatened. To minister to this situation, the Church has established a training center in Fort Yukon to teach men and women new ways of work and new ways of Christian service in the community.

ALASKA *continued*



The Englishes, with nine of their eleven children, live in a neat one-room cabin. He traps and hunts, and earns a small cash



At far left, the Rev. Walter W. Hannum, Mrs. Hannah Solomon (foreground), and Mrs. Katherine Peter, work on civic concerns. Mrs. Solomon, for two years only woman on Fort Yukon City Council, prepares school lunches to augment income for her large family. Mrs. Peter, church school teacher, is treasurer of the bishop's committee and delegate to Women's Triennial in Detroit. Fred Thomas, at left, works as carpenter for the Air Force. When Mr. Thomas was a youngster, he lived at St. Stephen's mission-house while his parents were out on their trap lines.



income by fire-fighting and construction work. This is supplemented by beadwork made and sold by Mrs. Englishoe, who is president of the Episcopal Church Women of St. Stephen's. The oldest girl sings in the choir; two of the boys are acolytes.



At the age of seven, Agnes James has had more formal education than her mother, who hopes Agnes will be able to finish high school.



Frieda Thomas is one of several children of Fred Thomas, Air Force carpenter (see page 14). She is in the second grade.



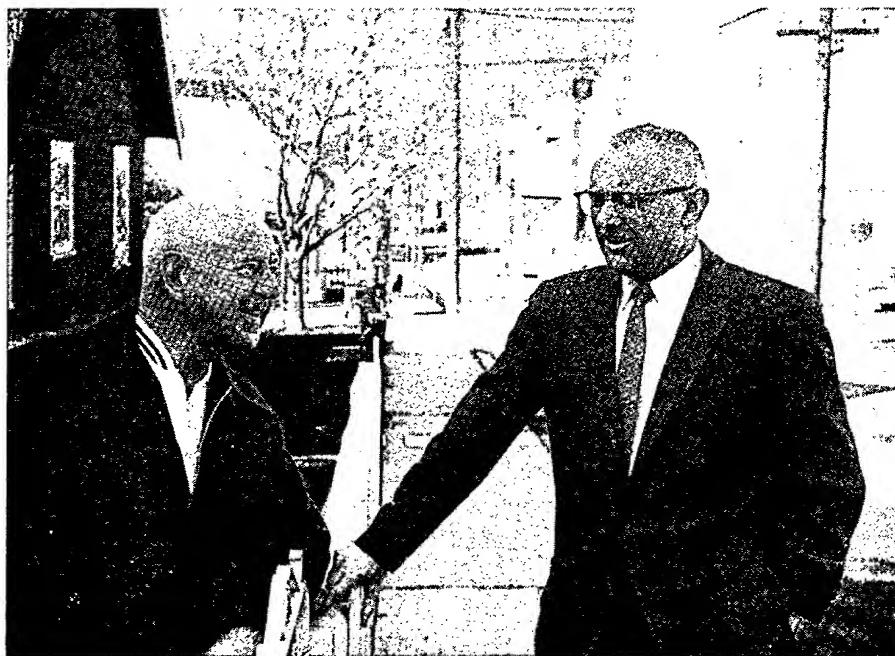
Besides school, Arthur James, nine, hunts with his father, who can't read, but who has taught Arthur to handle a boat. Mr. James often makes offering to the Church by cutting firewood.

JUNEAU



James Hawkins is area director of the Bureau of Indian Affairs with headquarters in Juneau. Of his job he says, "The important thing is developing a sense of responsibility, leadership, and destiny in the children." Both he and his wife are active workers at Holy Trinity.

The Rev. Mark A. Boesser is priest-in-charge of Juneau's Church of the Holy Trinity, with 223 communicants.



Dr. William A. Smoker, right, assistant director of biological research laboratory for the Bureau of Commercial Fisheries, is senior lay reader at Holy Trinity. Clay Scudder, fishery administrator for the Bureau of Commercial Fisheries, is a vestryman and church historian.

ALASKA continued



Lyman A. Woodman (accountant for the Division of Highways, Dept. of Public Works) is a lay reader. His wife, Edna, is in choir and active in parish women's work.



Miss Nell Lompfrey (health educator, Dept. of Health and Welfare) supervises the health education program for the whole state. She is also active at Holy Trinity.



Senior warden Dr. George Y. Harry is director of biological laboratory for the Bureau of Commercial Fisheries. His wife, Evelyn, is on the parish women's council.

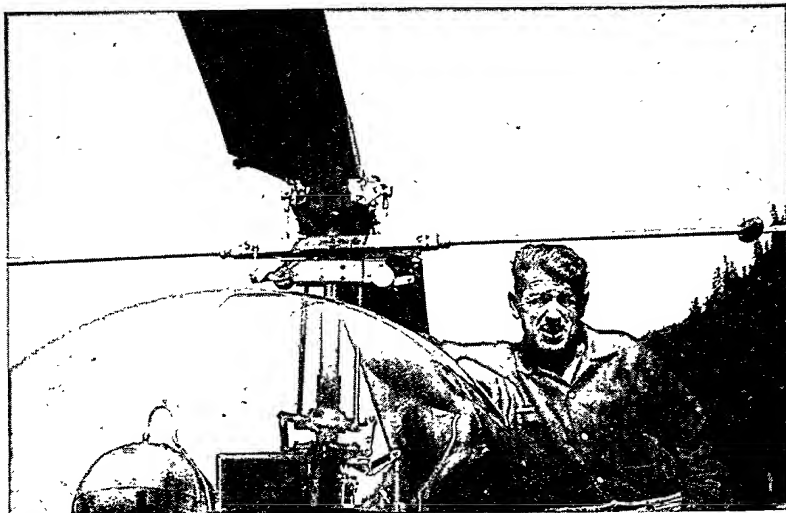


Past senior warden William S. Brown (director, Division of Finance, Dept. of Administration), left, administers budgetary matters for the state. His wife, Hazel, is on the women's council. Right, vestryman Richard W. Freer (director, Division of Budget and Management, Dept. of Administration) has served on the governor's budget committee. A lay reader, he is advisor to the acolytes, one of whom is his son, Peter. His wife, Roberta, is an active member of the Altar Guild.




Vestryman Leslie J. Sullivan is in charge of timber sale appraisal and administration for the Forest

Service. His wife, Virginia, is president of the Altar Guild. Bush pilot Dean Goodwin, below, owns the Goodwin Air Service, which includes monoplanes and a helicopter. He is active at Holy Trinity.






sun song of saint francis



Most high omnipotent good Lord,
Thine are the praises, the glory, the honor, and all benediction.
To thee alone, Most High, do they belong,
And no man is worthy to mention thee.
Praised by thou, my Lord, with all thy creatures,
Especially the honored Brother Sun,
Who makes the day and illumines us through thee.
And he is beautiful and radiant with great splendor,
Bears the signification of thee, Most High One.
Praised be thou, my Lord, for Sister Moon and the stars,
Thou hast formed them in heaven clear and precious and beautiful.
Praised be thou, my Lord, for Brother Wind,
And for the air and cloudy and clear and every weather,
By which thou givest sustenance to thy creatures.
Praised be thou, my Lord, for Sister Water,
Which is very useful and humble and precious and chaste.
Praised be thou, my Lord, for Brother Fire,
By whom thou lightest the night,
And he is beautiful and jocund and robust and strong.
Praised be thou, my Lord, for our sister Mother Earth,
Who sustains and governs us,
And produces various fruits with colored flowers and herbage.
Praise and bless my Lord and give him thanks,
And serve him with great humility.





WATCHMAN ON THE WALL:

Excerpts from a War Diary

edited by Martha Castleman

The Rev. William Thomas Leavell was born in 1813 at "Cloverdale," Spotsylvania County, Virginia. While he was baptized in infancy by an Episcopal minister, the early religious influence in his life came from the Methodist Church, and he was not confirmed until he was seventeen.

At eighteen Mr. Leavell felt called to the ministry. After completing his interrupted secondary education, he entered Virginia Theological Seminary, graduated, and was ordained to the priesthood May 24, 1840, by the Rt. Rev. R. C. Moore, Bishop of Virginia. The lines Mr. Leavell remembered from his ordination sermon seem, in retrospect, prophetic. They were, "We invited you, young brethren, to a position in the service of God, that of watchmen on the walls of Zion, where you will find it inconvenient to stand, but damnation to fall."

The following extracts from the journal were all taken from the period when the recently widowed Mr. Leavell was rector of Wickliffe Church. Wickliffe is located in Clark County, Virginia. This area, near Winchester, changed hands continually during the Civil War.

IN THE following year, 1859, the report of the raid upon Harpers Ferry and the adjacent neighborhood by one John Brown reached me. This so disturbed me that I could no longer remain away from my children. Accordingly, I resigned the churches in Madison and Rappahannock, sold my property, and accepted a call to Wickliffe [Church] in Clarke County and Jefferson, and about twelve miles from my children.

It would be impossible to give any correct impression of my feelings when I heard of the "John Brown raid" and the possible massacre of my children and friends, nor could I find out that the reports were not true until I reached Front Royal, after riding all night alone, in constant expectation of meeting with armed bands of Negroes going to reinforce Brown and his followers.

When I reached Front Royal and heard that the first reports were greatly exaggerated, and that my chil-

Continued on next page

*Wickliffe Church still stands.
The little church now has a
service only once a year, having
relinquished her parishioners
to Grace Church in Berryville.*



dren and friends were safe and Brown and his leaders in prison in Charles Town, my strength gave way and I had to be put to bed at the Lovells' till I had recovered. I had ridden from twelve o'clock one day till nine o'clock the next, making some fifty miles on an unbroken colt, my riding horse being lame at the time.

My first news of the raid was brought to me by Mr. Yancey, who was much alarmed for the safety of my family in Jefferson. As I rode away from my home Mr. Yancey asked me if I had a pistol. I replied that I had none. He told me that I had better borrow one. I called at a nearby store and got a six-shooter, then made directly for my brother John's residence near Amissville, hoping I might get him to accompany me. To my surprise I found him cleaning his guns and preparing to barricade his house, should the expected throngs of Negroes molest him.

As it was not possible for him to accompany me, I requested him to clean and load my pistol while my colt ate and rested.

There was a short lull after the execution of John Brown and his associates, but people were painfully apprehensive that it was only the beginning of the end, making my ministry anything but pleasant. In addition to Wickliffe I took charge of the churches at Bunker Hill, Smithfield and Lee-town, till the war compelled me to relinquish the latter and confine my-

self to Wickliffe. The territory was on debatable ground, occupied first by one army and then the other. To obtain the permits of officers to pass unmolested, they required me to restrict my travels as much as possible to the neighborhood near Wickliffe Church.

My work was with the most pleasant people it has ever been my lot to serve. There was no discord to disturb the harmony of the church; the field was not large. The colored people begged for my services, and we organized a Sunday school for them which promised good results.

[Editor's note: *Here follows a description of the increasing tension between the states, the acts of secession, and the uneasy position of the border states. Most of the sympathy in this area was, however, with the South.*]

Wickliffe parish felt the first tread of the armed hosts as they moved to the front and took possession of Harpers Ferry.

All through the struggle which followed, myself and family were on ground occupied by one army or the other, generally in quick succession. The Wickliffe rectory was so situated that we could afford aid and comfort to many of the boys who wore the grey. We had one room which was called "the boys' room."

In the latter part of the war, perhaps the last two years, my little daughters came to live with me at the rectory, the schools in Charles Town

being discontinued, and their aunt and grandmother consenting to let me have the pleasure of their company.

Our favorite servant Hannah Burke, who had been their nurse, was now my housekeeper. I must not fail to record Hannah's great fidelity to me and my children. During the war she had charge of and kept safely all my valuables, silver and papers, securely hidden away in a box in her own house, which was never disturbed by soldiers. When I was reduced to one horse, she concealed that one in the smokehouse, and more than once she would give me the key when she saw the Yankees coming and say, "Marse Tom, you walk out of sight, and I'll try to persuade them not to take our horse." Her arguments, backed by something to eat, prevailed.

Many of my parishioners had to walk to church or stay at home. We had a good many experiences with the soldiers of both armies, and some of great pleasure, when the Southern Army came down the Valley and we could welcome our friends and relatives from different parts of Virginia, and share the hospitalities of our home with them. Then these went back and the Federal troops advanced. Generally we could procure a guard who protected our property against lawless soldiers, but if the army were not in camp, only on the march, we had to take care of ourselves as best we could, sometimes very badly. On one occasion they drove off my cows to their camp,

Watchman on the Wall continued

and my little boys could not find them. A few minutes later, some infantry came to the house to ask for milk; I told them my sad loss. One asked me to describe the cows, which I did and he told me they had been driven to camp to be slaughtered. He said if I would go with him or send the little boys, he thought he could get them for me. My brave little boys, seven and nine years old, said they would go as I could not leave the little girls. I consented but was very anxious till I saw them in the distance bringing home the cows. This was one kindness, and there were others, which I received at the hands of the invaders. I was uniformly polite and kind as the circumstances would permit, to both armies, and I think there was gain from it to me and mine.

On one occasion I was called upon to be in readiness at the bride's home on a certain night, to marry her to a southern soldier, if he could steal through the lines. I got there, but under many difficulties. Bushrod Washington got there too, and got his bride, Miss Blackburn, but had to leave her there, though he got away safe and sound. Mosby's men and Federal soldiers were everywhere just then.

While General Sheridan was massing his soldiers at Winchester, he received information through servants that certain families in my neighborhood were in the habit of entertaining the boys in grey. We got notice that

this must stop or the houses designated would be burned. I warned the boys not to stay overnight on this side of the Shenandoah River, but to feed their horses, get refreshment, and go back to camp. But the scouts could not get the information they wanted without spending the night on our side of the river. It was to catch them that the whole regiment was sent down from Winchester to search certain houses. I think they searched mine by mistake for Captain Lewis', only a short distance away. They had searched Dr. Williams' and found two there, Copie and Berkeley—got their horses, overcoats and gloves which were in the hall, but the boys they got not!

From Dr. Williams' the soldiers came to my house to search for others, who were really at Captain Lewis'. They surrounded my house, knocked violently at the door, threatening to break it down if not opened immediately. I was sleeping so soundly that one of my daughters had to come and awaken me. I soon answered the call, opened the door, and asked for the commanding officer. He presented himself very politely and said he had orders to search my house for rebels. I told him none were in my house at that time, but he insisted upon a search. I requested him to put the house under guard, that nothing might be disturbed, and I would accompany him through the house. This he did and whilst doing so, I saw the soldiers examining the

overcoats, gloves, and horses just captured at Dr. Williams'. When the captain came to the room occupied by my little girls, Julia, Anne, and Mary, they were still sitting up in bed, looking so innocent that he refused to enter that room, and apologized for doing a very unpleasant duty. He asked me to direct him to Myerstown, which I did, and they went on their way, leaving Captain Lewis' house unmolested, when Curtis and another scout were there, sleeping comfortably until I went to warn them to be up and off.

That same night I had persuaded some soldiers, relatives of my children, not to stay, but to go back to camp, as I did not wish to see them taken prisoners at my house, as it was no longer a safe place for them to sleep.

On another occasion the cavalry retreating from Winchester halted at my church—opened the door, went in, and examined the Prayer Book to see if I had altered the prayer for the President of the United States, as many ministers did. I had not made the change in the Book but used the "Confederate States of America" when I repeated the prayer.

Sheridan's march up the Valley was the beginning of the end of the war. After that, we in the end of the lower Valley had fewer annoyances. The storm raged furiously around Petersburg, till the retreat of General Lee's army and the surrender at Appomattox Court House, April 9, 1865. ◀

The National Council of Our Church Is "We," Not "They"

*Through democratic processes we provide
continuing leadership for the work we
do together in our nation and world.*

by P. Blair Lee

THE TERM "whipping boy" is a familiar expression in America. From the earliest Colonial times throughout the life of the nation, individuals and groups have played the part of the lad who was brought up with a prince and punished for the prince's mistakes.

I have had the impression for some time that we Episcopalians—when we have nothing more exciting to beef about—are inclined to make the National Council of our Church a whipping boy. National Council, in short, is a natural for this purpose.

Probably because of misunderstanding or ignorance, this thirty-three-member

body, so important and necessary in the life of the Church under its present scheme of organization, is often set aside in conversation as "they."

National Council, I assert, is not some strange or indifferent or remote group of clergy and bureaucrats bent on proposing difficult and upsetting programs or unattainable budgets. On the contrary, it is directly and importantly "we," since by a succession of democratic processes its members are chosen to help direct and administer for all of us those parts of our general Church program which can best be carried out on a national basis.

We should remember that, constitutionally, the governing body of the Protestant Episcopal Church is General Convention. This consists of the

House of Deputies (clerical and lay) and the House of Bishops (see April, May and June issues), and meets for two weeks every third year.

When a large and vital group like the Episcopal Church, which in modern business parlance might be compared to a company with some 2,000,000 stockholders (communicants), a \$9,000,000 annual national budget, and at least 7,000 full-time employees, reviews and acts upon its corporate responsibilities so briefly and so infrequently, some way must be found to bridge the gap. National Council provides the answer.

Why, then, do I say "we" (or "us," if you prefer) rather than "they"? I do so because the authority for the selection of twenty-eight of the thirty-

three members of National Council stems directly from Episcopal parishes.

To illustrate: the vestry of each parish elects delegates to the diocesan convention; the diocesan convention elects the deputies, clerical and lay, to General Convention; General Convention elects sixteen members of National Council, and confirms the four nominees of the Episcopal Church Women—a total of twenty members.

The other eight elected members, representing the eight provinces of the Church, are elected at the meetings of the provincial synods, whose authority reaches back through the dioceses to the parishes. The remaining five members are officers, and thus members ex officio: the president, who is the Presiding Bishop; two vice-presidents; treasurer; and secretary. So don't let's feel that National Council is "they"; it represents all of us, and should be "we."

National Council was formed by General Convention in 1919 to bring order out of confusion in the general missionary program and the budget of the Church. At that time "The Domestic and Foreign Missionary Society" (established in 1820), "The Joint Commission on Relations of Capital and Labor" (founded in 1901), and "The General Board of Religious Education" (established in 1910) were merged into the new National Council, whose duties were defined as the "unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head."

National Council is both an executive and an administrative body. In the interval between General Conventions, it develops policies and programs, and carries on other activities which can best be described as executive and thus involving the exercise of initiative. Likewise it fulfills an administrative function in carrying out and supervising those activities of the Church at home and abroad authorized by General Convention.

The Council is charged with the important responsibility of maintaining a balanced budget. If the payments to it, as apportioned to the several dioceses, are insufficient to meet the re-

quirements of the budget, the Council must reduce expenditures proportionately. National Council, in the opinion of many informed persons, has the same relationship to the work of the national Church that a vestry exercises within its parish.

National Council meets four times a year for three or four days of intensive work. Attendance at the meetings is remarkably good, indicating the degree of interest and loyalty that the members have in discharging their manifold responsibilities. The Council generally meets at Seabury House, the Church's national conference center near Greenwich, Connecticut. There, with no interruptions or diversions, it can concentrate with effect and efficiency on the problems at hand.

In view of the number and scope of its responsibilities in supervising and guiding the general program of the Church, it is clear that National Council can perform its duties only by maintaining an adequate complement of full-time officers and staff.

As many Church people know, the headquarters has been located in New York City at Church Missions House, 281 Park Avenue South, since 1894. Some of the Council's activities, though, for lack of space, are located elsewhere in New York City and in Greenwich, Connecticut. Under Bishop Lichtenberger's chairmanship, funds are now being raised to pay for the erection of a new and adequate headquarters building in Manhattan (see May issue, page 32) to replace "281," a designation often interchangeable with "they."

It would be impossible within the limits of this short article to convey an adequate description of the far-flung activities of the Council. In accordance with our Lord's command, "Go ye, therefore, and teach all nations," the missionary outreach of the Church is the prime concern of National Council and its staff.

The Home Department, which emphasizes domestic missions—including work in the rural field, in colleges, with the armed forces, and with racial minorities—and the Overseas Department, which directs and supports missionary work in twenty-seven areas

Continued on page 28



The author of this article can safely use the "we" because he has been a member of National Council as well as being one of the most active laymen in the history of the Episcopal Church. At present he is vestryman and accounting warden of St. Paul's Church, Chestnut Hill, Pennsylvania, member of the standing committee of the Diocese of Pennsylvania, treasurer of the Philadelphia Divinity School, and a deputy to General Convention. For twenty-one years, Mr. Lee was president of one of America's greatest savings banks, the Western Saving Fund Society. He retired this last December 31, but still serves on the board of managers, and is a director of several leading American corporations. Mr. Lee and his wife, the former Elizabeth B. Wayne, live in Chestnut Hill. They have twin daughters, a son, and nine grandchildren.



The Rt. Rev. Arthur Lichtenberger,
President.
Presiding Bishop;
Greenwich, Conn.

The NATION



The Rt. Rev. John B. Bentley,
Vice-President.
Director, Overseas Department;
New York, N.Y.



Warren H. Turner, Jr.,
Vice-President.
Chief Executive Assistant to the
Presiding Bishop; New York, N.Y.



Lindley M. Franklin, Jr.,
Treasurer.
Treasurer, Domestic and Foreign
Missionary Society; Darien, Conn.



The Rev. Canon Charles M.
Guilbert,
Secretary (formerly
member elected by Province
VIII); New York, N.Y.

OFFICERS

ELE

CON



The Rev. Don Frank Fenn,
member, Dept. Christian Social
Relations; civic leader; retired
rector, St. Michael and All
Angels, Baltimore, Md.



Ernest W. Greene,
member, Home Dept., Dept. of
Finance; sugar industry consultant;
senior warden, St. Margaret's,
Washington, D.C.



Mrs. William H. Hannah,
member, Dept. Christian Educa-
tion; board president, Windham
House; Grace Church, Riverhead,
N.Y.



B. Powell Harrison, Jr., chairman,
Dept. of Finance; member, Dept.
of Promotion; insurance company
president; past senior warden, St.
James' Church, Leesburg, Va.

ELECTED

GENERAL CON



The Rt. Rev. Stephen F. Bayne, Jr.,
executive officer, Anglican
Communion; member, Overseas
Dept.; London, England.



Harrison Garrett, member,
Overseas Dept., Dept. of Finance,
Gen'l Div. Research and Field
Study; investment banker; vestry-
man, St. Paul's, Baltimore, Md.



Franklin B. Miles, member, Depts.
of Christian Education, Finance;
treasurer and director, Miles Lab-
oratories; past senior warden, St.
John's, Elkhart, Ind.



Dr. Richard G. Stone, member,
Home Dept.; president, St.
Mary's College, Raleigh, N.C.;
vestryman, Church of Good
Shepherd, Raleigh.

ELECTED

GENERAL CON



The Rt. Rev. Oliver L. Loring,
Bishop of Maine; member,
Overseas Dept.; Portland
(Province I).



The Rt. Rev. James P. DeWolfe,
Bishop of Long Island; member,
Dept. Christian Education;
Garden City, N.Y. (Province II).



The Rt. Rev. Frederick Warnecke,
Bishop of Bethlehem; chairman,
Dept. Christian Social Relations;
Bethlehem, Pa. (Province III).



The Rev. Raymond T. Ferris,
member, Dept. Christian Social
Relations; rector, Christ Church,
Nashville, Tenn. (Province IV).

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VENTION



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Mrs. Clifford C. Cowin, member, Dept. Christian Social Relations; editor; member, Gen'l Board, Nat'l Council of Churches; Christ Church, Oberlin, Ohio.



The Rev. Gardiner M. Day, member, Overseas Dept., rector, Christ Church, Cambridge, Mass.



The Rt. Rev. Richard S. Emrich, Bishop of Michigan; chairman, Home Dept.; Grosse Point, Mich.

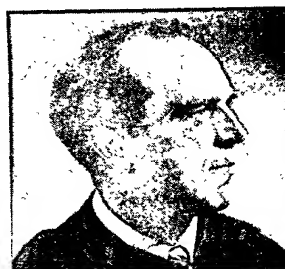
BY
VENTION



The Rt. Rev. William Fisher Lewis, Bishop of Olympia; member, Dept. of Christian Education; Seattle, Washington.



William H. Stegmund, chairman, Gen'l Div. of Laymen's Work; member, Home Dept.; consultant, employee benefit plans; All Saints, Pasadena, Calif.



Dr. Edward McCrady, member, Home Dept.; vice-chancellor (president) Univ. of the South, Sewanee, Tenn.; Otey Memorial Church, Sewanee.



Mrs. Theodore O. Wedel, member, Dept. of Christian Education; author and lecturer; St. Alban's, Washington, D.C.

BY
VENTION



Howard T. Tellepsen, member, Depts. Christian Social Relations, Finance; president, Tellepsen Construction Co.; past senior warden, St. James', Houston, Tex.



The Ven. David R. Thornberry, member, Dept. Promotion, Gen'l Div. Research and Field Study; Archdeacon of Southern Ohio; Cincinnati.



The Rev. Canon Donald H. Wattle, member, Dept. of Promotion; Canon Missioner, Diocese of Louisiana; Christ Church Cathedral, New Orleans.



The Rt. Rev. Thomas H. Wright, Bishop of East Carolina; chairman, Overseas Dept., Gen'l Div. Research and Field Study; member, Dept. of Finance; Wilmington, N.C.

BY
NCES



The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee; Chairman, Dept. of Promotion; Milwaukee, Wis. (Province V).



The Rt. Rev. Gordon V. Smith, Bishop of Iowa; chairman, Dept. Christian Education; Des Moines (Province VI).



The Rt. Rev. John E. Hines, Bishop of Texas; member, Home Dept.; Houston (Province VII).



The Rev. Canon Charles H. Perry, Assistant to Bishop of Northern California; Sacramento. Succeeded Canon Guilbert (Province VIII).

"We," Not "They"

continued from page 25

abroad, are of primary importance. Four other major agencies of National Council—the departments of Christian Education, Christian Social Relations, Promotion, and Finance—prepare for, clarify, and support these objectives. All are aided by the General Divisions of Laymen's Work, Women's Work, Research and Field Study, and several other groups.

The activities of all Council departments and general divisions of necessity become specialized. They require the services of men and women who, in the first place, know what they are doing; and, in the second place, carry their work forward with imagination and dedication. Staff members are nominated by the Presiding Bishop and elected by National Council, based on the qualifications and ability of each person so chosen.

The present functions and responsibilities of National Council could be carried out by separate organizations, but such a course in this day and age would be folly.

It is imperative, for instance, that the missionary work of the entire Church in the United States and overseas be directed by a single agency. Again, in a general field such as religious education, much help and direction can be made available to parishes and dioceses through the development of programs and techniques by a specially qualified group.

Leadership in the great and growing field of Christian social relations, and

in the promotional aspects of our Church life, involves such essential factors as the availability of qualified speakers and the production of adequate materials, up-to-date films, and radio and television programs. For the sake of quality and economy, this must be the responsibility of a central organization.

Any feeling of opposition or antipathy regarding the Church's National Council is due, in my opinion, to ignorance or indifference rooted in parochialism. Recognizing the imperfections which are to be found in any scheme of central organization, National Council—like General Convention—stands for the world-wide Church. Yet, for perhaps the majority of Church people, all religious contacts begin and end in the home parish.

Of course, the parish is fundamental to the entire enterprise. But, under the leadership of our clergy, we must all strive unceasingly to attain a more comprehensive understanding of the missionary outreach of the Church.

National Council, as implemented and directed by General Convention, and under the constant leadership of the Presiding Bishop, renders inestimable help to our dioceses, parishes, and missions in developing a greater concern and awareness for those objectives the Episcopal Church seeks to accomplish beyond the limits of the parish. For each of us at home, it serves as a continuing link with the vital and strategic programs of the Church at large.

The National Council is truly "we"—not "they."

What Did

1960

was an exciting year for the National Council. It was a year in which we had much for which to be thankful, and a year in which some old hopes were realized and some new ones born. It was a year of unprecedented participation by the parishes and dioceses of the Church in that portion of the mission of the Church committed to the charge of the National Council. For all this we are grateful and enheartened.

Capital Needs

A new dimension was added to the national program of the Church in 1960, thanks to the action of the 1958 General Convention in establishing the Capital Needs item in the budget as a means whereby the national Church can participate in capital financing at home and overseas. This marks virtually the first time that the national Church has been able to plan to build the churches, parish houses, schools, and rectories that are absolutely essential in the missionary enterprise. During the year the Council's Allocations Committee was able to make, from all sources, sixty-six grants for \$863,492 to fifty-two dioceses and missionary districts, and thirty-three loans totalling \$609,500 to thirty-two dioceses and missionary districts for capital purposes for advance work.

To those who entered our "Why We Are Episcopalians" contest

Here are the judges:

Margaret Cousins, managing editor, *McCall's*
Edward Dell, book editor, *THE EPISCOPALIAN*
Charles Thobae, promotion chairman, Diocese of Texas
Chandler Sterling, Bishop of Montana
Chad Walsh, clergyman and author, Beloit, Wisconsin
Sam Welles, senior editor, *Life*
Alan Williams, book editor, Little, Brown & Co.

The winners will be announced in our September issue, and will be the guests of the magazine for a week at General Convention.

"We" Do Last Year?

Excerpts from the introduction to the Annual Report of National Council for 1960.

by *Arthur Lichtenberger*

Anglican Work

The year was marked with special significance for the Anglican Communion. In February, the Rt. Rev. Stephen F. Bayne, Jr., as executive officer of the Anglican Communion, opened his office in London. The significance of this step and the opportunities it opens for wider service can hardly be overemphasized. One direct consequence has been the decision of the National Council to devote annually, for the next ten years, \$50,000 of the principal of the China Fund to work among the dispersed Chinese, many of them Episcopalians, largely in Southeast Asia. Another direct result has been our undertaking to prepare in time for the Anglican Congress in 1963 a comprehensive survey of opportunities for the extension of Anglican missionary work in South America. Other symbols of our revolving share in inter-Anglican work during 1960 were:

- The Council gladly accepted the Virginia Seminary's offer of the Tucker Memorial Fund to send three missionaries to join the faculty of a theological seminary in Africa.

- A number of officers of the Department of Christian Education journeyed to Japan to conduct a laboratory on the Church and group life for clergy on *Nippon Seikokai*.

- An Australian priest continued

his work in leadership training as a guest on our staff; a Japanese clergyman completed his stay with us in a similar capacity.

- The Presiding Bishop's Committee on World Relief and Inter-Church Aid shared in advancing Anglican work in India, Pakistan, Burma, Ceylon, Korea, the West Indies, and Gibraltar, at St. Augustine's College, and by providing scholarships for fifty-two overseas Anglican students staying in the United States. The Overseas Department sent missionaries to join in Anglican work of sister churches in Hong Kong, Borneo, Singapore, Cape Town, Damaraland, Jerusalem, India, Japan, Pakistan, and the Upper Nile.

- The Anglican Church of Canada joined with the Episcopal Church in developing a ministry to seamen in port cities of the St. Lawrence Seaway.

I hope that this suggests the significance and extent of our participation in the growing partnership of the Anglican missionary enterprise.

Theological Education

Again, among the long-held hopes and aspirations mentioned before, the Episcopal Theological Seminary of the Caribbean began to take specific form during this year. A dean and faculty of excellent qualifications have been appointed, and plans have been completed and construction begun near St.

Just School in Puerto Rico, which should enable us to offer the finest theological training for the preparation of postulants for the sacred ministry in the growing churches in Central America, Mexico, the Dominican Republic, Cuba, Puerto Rico, and the Virgin Islands.

As relations of every kind between the Philippine Independent Church and the Episcopal Church continue to grow warmer and closer, a most important role is being taken by St. Andrew's Seminary in Manila. More than half the students there are studying to become priests in the Philippine Independent Church, while the faculty and necessary finances are provided entirely by our Church. The work of this seminary is in no small measure responsible for the increasing strength and usefulness in God's service of both our own missionaries and the workers of the Philippine Independent Church.

Ecumenical Work

One of our greatest privileges as a Christian church is that of sharing more and more in the work of sister churches. Through the World Council of Churches and the National Council of the Churches of Christ in the U.S.A., our work with one another is continually developing and together we are involved in a common mission and

Continued on next page

WHAT DID "WE" DO?

continued

calling. This is a costly matter, both in funds and patience. While we are not called by our Lord to agree in all things, we are called to witness to our unity in Him.

Then, too, there are particular sister churches, not of the Anglican Communion, with whom we enjoy special measures of warmth and friendship. Our relations with the great churches of the East have been growing for several years. From our inter-church aid funds we were able during 1960 to have a useful share in the work of the Ecumenical Patriarchate in Constantinople; the Coptic Church in Ethiopia; the Theological Seminary of the Indian Mar Thoma Church; St. Vladimir's Seminary in New York City; in the work of the Orthodox in the Middle East, the West, and Greece. We also have aided the Spanish Reformed Church, and the Lusitanian Church (Portugal).

Then, through our inter-church aid resources, we had the opportunity of sharing in the life and work of the Old Catholic Churches in Holland, Austria, and Germany, and the Church of South India. This is an especially gratifying aspect of our growing understanding of the mission of the Church.

The Gray Committee

The Committee of Conference on Overseas Missions (the Gray Committee) made its report to the National Council in the fall of the year. This led the Council to decide to implement immediately the Committee's major recommendation that there be established an Advisory Committee on Strategy and Evaluation of the Mission of the Church, provided with a staff officer reporting to me. The report itself has aroused wide interest which I hope may be a reflection of an increasing commitment by us all to the mission of the Church.

Beyond Our Shores

In July we received from *Nippon Seikokai* jurisdiction of Anglican work in Taiwan. For several years we have had missionaries in Taiwan; we rejoice in the opportunity to extend and

deepen our work there that this action makes possible. Early in 1961 we will accept another jurisdiction beyond our shores in Ecuador.

So much of our work outside the continental United States is concentrated in lands to the south of us, more than half our overseas energies and resources in 1960 were committed to Latin America. This is a most thrilling work marked by opportunities that can hardly be overstated.

The Pacific, our other major area of concentration, can make the same claim in 1960. The Missionary Diocese of Honolulu (our most far-flung diocese, including Midway, Wake, Guam, and American Samoa) is moving steadily and rapidly towards the achievement, as soon as it may be in God's providence, of full diocesan status. And the Church in Alaska and Okinawa gains continually in strength and usefulness.

Mission to the U.S.A.

The emphases and character of the opportunities and tasks of the whole Church in the continental United States have for some time been changing almost as rapidly as our society. Twenty years ago much of our domestic missionary work was concentrated in the western states; today it is found everywhere. The inner city, the military installation, the ethnic group, and the college campus increasingly present the whole Church with missionary demands and opportunities. At the same time, our missionary districts are moving steadily closer to diocesan status. And this process is accelerating as the dioceses of the Church continue the fifteen-year trend of carrying an increasing share of the work of Church extension. So, as these shifts in emphasis take place, we are called upon to assist in the training of men and women to work in the "new" mission fields.

Other Significant Developments

At the recommendation of the Department of Christian Education, the Council took an important decision about future revisions of the *Seabury Series*. Beginning with the revisions to be published in 1963, all teachers' manuals are to incorporate a unit plan in such

a way that each manual is to have units of study of varying length.

In December, the National Council, for the second time, met away from the New York area during a non-convention year, this time in Los Angeles. This gave Council members an opportunity to see at first hand some of the work of refugee resettlement which the Episcopal Church has been conducting in cooperation with Church World Service for many years. Once again, the record of our Church people in resettling 1,587 refugees during 1960 (bringing the total since 1949 to more than 15,000) was the highest of all the non-Roman churches in the U.S.

1960 also was a record year in the remittances by the dioceses and missionary districts of the Church. The remittances totalled more than 90 per cent of the amount set as a goal for 1960 by General Convention, constituting the largest dollar amount of giving ever experienced in our Church. Twenty-three dioceses and missionary districts over-subscribed.

The Episcopal Church Center

For more than ten years there has not been room for the employees and officers of the Council at "281." The Council's operations presently occupy five buildings in three cities! Ever since 1926 the National Council has been plagued with the problem of the insufficiency of working space at "281." In 1960, on the recommendation of its Committee on Housing the Business Operations of the National Council, it was decided to construct a new building to house these operations and to provide space for affiliated organizations and other groups of the Episcopal Church. The property on the corner of 43rd Street and Second Avenue, near Grand Central Station, the United Nations, and the East Side Air Lines Terminal, was purchased, and plans are moving forward to build a twelve-story building for this purpose. Its outstanding feature will be the chapel on the street level. The Council firmly decided against a general campaign for funds to raise four million dollars of the total cost, and in favor of establishing a national committee to receive gifts and memorials to assist in financing the building.

Canon Barnes Retires:



The Rt. Rev. William F. Lewis, Bishop of Olympia, reads humorous letter about National Council at Sea-

bury House dinner honoring Canon Barnes (right center) at the time of his retirement.

The Council Says "So Long" to a Veteran Officer

by William E. Leidt

DURING recent years, whenever someone at the Episcopal Church's national headquarters needed a piece of information quickly and precisely, the advice he was most likely to receive was, "Ask Canon Barnes." This advice was only one of many ways in which the colleagues of the Rev. Canon C. Rankin Barnes recognized his broad and thorough knowledge of the Church he has served so devotedly.

This spring Canon Barnes retired from two important posts in the

Church: fourteen years as secretary to the National Council, and fifteen years as secretary to the House of Deputies in General Convention.

In 1947, when Canon Barnes became Secretary of the National Council, he was already well acquainted with the Council's life and work. Over a decade before, from 1931 to 1936, he had served as executive secretary of the Department of Christian Social Relations. When he returned to parish life after this period, he

carried back to his diocese (Los Angeles) many national Church interests and responsibilities.

An adopted Californian since the age of twelve, Barnes spent his early years in Wisconsin. When his father, the Rev. Charles L. Barnes, accepted a call to San Diego, the family moved to the West Coast. After graduating from the University of California, young Rankin came to New York to attend General Theological

continued on next page

CANON BARNES

continued



Mrs. Barnes (far right) and Council member Mrs. Clifford Cowin listen to glorious voices of the famed "Kenyon College Quintet" singing a tribute to Dr. Barnes. Singers, all Kenyon alumni, include (from left): the Rev. Canon Almon R. Pepper, director, Dept. of Christian Social Relations; the Ven. David R. Thornberry, Archdeacon of Southern Ohio; the Presiding Bishop; the Rev. Canon Donald H. Wattley, Canon Missioner of Louisiana; and the Rt. Rev. James P. DeWolfe, Bishop of Long Island. Author of the song: the Presiding Bishop.



Mrs. Arthur Lichtenberger, the Presiding Bishop's wife, and Canon Barnes enjoy proceedings. Behind (center) is Mr. Harry Dietz, assistant treasurer of Council.



Presiding Bishop (left foreground) watches Bishop Lewis and Canon Barnes figure out how to open Council's present of a new typewriter.

Seminary. He was ordained deacon immediately after graduation from General in 1915, and in 1916 was advanced to the priesthood.

Returning to California after ordination, Barnes spent several years as a mission priest before becoming rector of St. James' in South Pasadena in 1918. During his fourteen years there his area of service to the Church steadily grew.

In 1921 he was appointed an examining chaplain, a post he still holds.

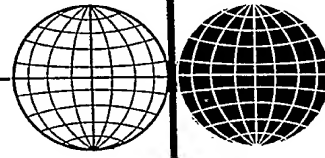
In 1922 he was named chairman of the Los Angeles Department of Christian Social Relations, an office that developed many of the interests and insights which later fitted him to head the National Council's department. In 1923 he became a member of the diocesan executive council, where he served for almost all his remaining time in the diocese. In 1925 he was elected—for the first of eight times—a General Convention deputy.

When Dr. Barnes returned to the

West Coast in 1936 after his first six years with the National Council, it was as rector of St. Paul's, San Diego. During this period he was made a canon of St. Paul's Cathedral, Los Angeles, and visiting lecturer at the Church Divinity School of the Pacific. Here he served until his return to national headquarters in 1947.

In addition to his many duties as secretary of National Council, Canon Barnes has been an energetic trustee

Continued on page 43



► SPIRIT OF '61

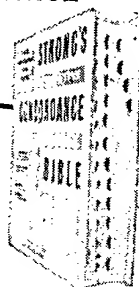
As our Republic celebrates its 185th birthday, a growing number of citizens find themselves comparing the troubled times of 1776 with those of 1961. Concern over the state of the nation and the Church was voiced in recent months by many Episcopal bishops as they addressed their diocesan conventions. ● Among them was Bishop Walter H. Gray of Connecticut, who said, "If our belief is merely the desirability of a comfortable, well-upholstered existence involving minimum work and sacrifice on our part, history shows clearly that we shall be toppled from our perch by the nations which are hungry and ready to do anything to appease their hunger." ● Speaking to the 104th convention of the Diocese of Minnesota, Suffragan Bishop Philip F. McNairy called for a "sacrificial" Church in which members are willing to make an effort far superior to that of the Communists. "There are only two kinds of people who really know what they are after," he said. "One, as the recently retired Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, once remarked, quite frankly, is the Communist. The other, quite frankly, is the convinced Christian." ● Bishop Clarence R. Haden, Jr., of Northern California, warned, "In Latin America, the East, both Near and Far, communism is winning more and more followers, because it is seeking to apply its ideology in practical ways. From false assumptions and on the basis of erroneous ideology communism is trying to alleviate suffering, whereas the Christian Church, though it has truth and professes love for neighbor, is not in the forefront of the battle to heal the sick, feed the hungry, clothe the naked, teach the ignorant in India, in Asia, in Central and South America." ● Looking to the domestic scene, Bishop Charles E. Bennison of Western Michigan said, "In every community in the diocese there are vast numbers of the unchurched, and because of this condition, the breakdown in moral values is fast reaching an alarming proportion. The regular and steady influence and control of Christ's religion held by the faithful churchman is not sufficient to counteract the pagan and decadent standards which today govern the lives of so many of our citizenry. It is imperative that we, the Church, unloose every means at our disposal and accept every possible challenge for ethical control of life, if we are even to hold, let alone promote, the common welfare and the gracious salvation of men's souls." ● Bishop Edward R. Welles of West Missouri struck a similar note when he urged his fellow Episcopalians "to see our basic responsibility as promoting Christianity in the midst of a wide world that is largely non-

Christian and even anti-Christian: Communist, materialist, secularist, Buddhist, Moslem; a world which is increasingly influenced by notions of nationalism and racial hatred and bitterness." ● Attempting to analyze the basic dilemma facing the Church today, Bishop Chandler W. Sterling of Montana stated, "We daily meet the reluctance of many to reconcile themselves to the disturbing fact that the Church tactic is outmoded, that neither the theological world-view of the Middle Ages (or even last century for that matter) nor the New Testament climate has much meaning today. We are loath to admit to ourselves that the stern, dynamic and terrifying religion of the apostles has become more and more a religion of sentimental love." ● Bishop Anson Phelps Stokes, Jr., of Massachusetts has this to say concerning the predicament of modern man: "The frightening thing now is that evil is not recognized and power seems to be in the hands of impersonal forces, if not godless ones. Some cry out for the good old days. In politics they see a panacea in curbing all government, in economics they point to rugged individualism once again." He added that "the Church must live by standards higher than the world's standards. This is not easy, partly because the world, even in this hour, is giving birth to new standards and some of them are noble. Ancient lands are shaking off their slumbers. Racial barriers are tumbling. So the Church which we build cannot be just a 'good thing.' It must be founded on Christ and men related to Him." ● Bishop Herman R. Page of Northern Michigan told the delegates to his diocesan convention to ask themselves some searching questions: "You and I meet here as a branch of the Church of the living Christ. That Church has always gone forward when the times seemed hardest. But remember it involved a devotion to Jesus Christ that showed itself in living. It is just at this point that we need to re-examine ourselves and our role in this generation. What is the purpose of the Church? Where do we fit in? How do we train future leadership?" ● Bold action was called for by Bishop Lauriston L. Scaife of Western New York, who likened modern Christians to the children of Israel with the Red Sea before them and the armies of Egypt behind them. "Here we stand, all of us," he said, "and there, across the wider span of shifting waters, lies our land: that which might be ours, that which is ours by promise. Shall we be fearful? Not for a moment. In our ears sound the words, 'The Lord shall fight for you; speak to the children of Israel that they go forward.'"

Worldscene continued on next page

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worldscene *continued*

▷ INVITATION TO UNITY

By an overwhelming majority, the General Assembly of the United Presbyterian Church recently voted to extend an invitation to the Episcopal Church to join with it in "exploring" and "negotiating" a plan of union that would include the Methodist Church and the United Church of Christ. The action by the governing body of the largest Presbyterian body in the U.S.A. was an endorsement of a proposal made by its chief executive officer, Stated Clerk Dr. Eugene Carson Blake, from the pulpit of San Francisco's Grace Episcopal Cathedral last December. ☉ At that time Dr. Blake proposed that the three-million-member United Presbyterian Church and the three-million-member Episcopal Church invite the ten-million-member Methodist Church and the two-and-one-half-million-member United Church of Christ "to form with us a plan of church union both catholic and reformed." Important principles in the catholic tradition for the proposed merger to preserve, he said, were (1) "historical continuity" with the church both before and after the Reformation, (2) adherence to belief in the Trinity, and (3) preservation of the sacraments of Holy Communion and Baptism. Churches in the reformed tradition, he said, would desire to preserve the principles that (1) the Reformation continues "under the Word of God by the guidance of the Holy Spirit"; (2) the united church must

AFRICA'S ANGRY ANGLICAN

"Unless white Christians begin treating those of other races as brothers in Christ, we are all doomed," stocky, broad-shouldered Archbishop Joost de Blank of South Africa told THE EPISCOPALIAN during a New York stopover in his recent month-long speaking tour of the U.S. "Time is running out," he said in a low, restrained voice. "It is already five minutes to twelve, and some think it's five minutes after."

• With his set jaw and powerful arms, this Anglican leader resembles an English bulldog ready to do battle with whatever enemy might come along. Indeed, he has already done so on several occasions. The face of the fifty-two-year-old archbishop still bears shrapnel scars received at Antwerp in World War II while he was serving as a chaplain with British forces. Again, after being enthroned in the archbishopric in 1957, he told the apartheid-minded government of South Africa, which had criticized his opinions, "I don't give a damn about my own career. My only concern is the future of the Christian faith in Africa." Since then his fight for the equality and dignity of Africans has become a matter of world interest. • "The trouble with many Christians," he said, "is that they seem to think of their religion as a private affair, a matter only between them and God, whereas if a person is fully and maturely committed to Christ, he knows he must make it a public affair as well. He knows that he must go out into the world and take action in Christ's name. He must bear witness to his faith. He must realize that Negroes are willing to wait no longer."



be truly democratic in its government; (3) there must be a sense of brotherhood and fellowship among all its members and ministers; and (4) it must be hospitable to a wide variety of theological thought and worship. ○ At the General Convention in Detroit this September, the Episcopal Church will be asked to decide if it will accept the United Presbyterian bid to enter into discussions of unity. Before that time many voices within the Episcopal Church will have been raised both for and against the proposal. Fifteen years ago a proposal initiated by the Episcopal Church, and looking toward union with the Presbyterians, was abandoned because of the numerous conflicting views within the Episcopal Church. ○ Of critical opinions expressed since Dr. Blake put forth the current proposal, one of the latest is from the Episcopal Diocese of Maine. In a resolution adopted at its annual meeting, the diocese urged the Church's General Convention to seek union with Eastern Orthodox churches instead of with major Protestant denominations. The Diocese of Long Island approved a resolution strongly opposing the Blake proposal. It stated in part that the unity bid contained "no real safeguards for the preservation of either the historical catholic faith of the Church or of a catholic standard of liturgical practice." Charles P. Taft, prominent Episcopalian of Cincinnati, Ohio, said he had no major objection to the plan but he feared that many laymen preferred a diversity in forms of worship to the uniform liturgy which was likely to result from the amalgamation of national church bodies. The Rt. Rev. Gerald Francis Burrill, Episcopal Bishop of Chicago, warned against "unwise and hasty decisions" regarding the reunion of Christian churches. ○ On the supporting side, the Diocese of Missouri at its annual meeting passed a resolution favoring the Blake invitation. The Rt. Rev. Leland Stark, Episcopal Bishop of Newark, commented that the plan "might make for the healing of divisions in Christendom" and has "to be looked at carefully and studiously and prayerfully lest by dismissal of it we unwittingly also dismiss what may be the Lord's will for a large portion of His Church." ○ In an interview with *THE EPISCOPALIAN*, the Rt. Rev. James A. Pike, Episcopal Bishop of California, from whose pulpit Dr. Blake made his original proposal, had this to say following the official Presbyterian invitation: "The action . . . is a most promising approach to the reunion of Christ's Church. It is important to keep in mind that the Detroit Convention will not be voting on union but rather on whether we are willing to negotiate toward union. I cannot see how the answer can be anything but yes to that question since Dr. Blake's proposal includes clearly the four principles of the Lambeth Quadrilateral." The Lambeth principles were set forth in 1888 as the essentials, from an Anglican point of view, for a reunion of the Christian Church. They are: (1) the Holy Bible as a basis for faith; (2) use of the Apostles' Creed and the Nicene Creed; (3) adoption of the two essential sacraments, Baptism and Holy Communion; (4) continuance of the unbroken apostolic succession through the historic orders of the ministry. ○ Although the desire for Christian unity does not hinge on expediency to passing events—reformer John Calvin once wrote that he "would not begrudge traversing ten seas" if it would help reunite the churches—many feel that the current struggle with a convinced and militant communism brings the need for Christian unity into sharp focus. This attitude was perhaps best expressed at the recent United Presbyterian Assembly in Buffalo by John Kareffa-Smart, foreign minister of Sierra Leone, the newest independent nation in Africa. Mr. Kareffa-Smart said that Christians in Africa will not for long continue the ecclesiastical divisions inherited from America. "The historical reasons for your denominations appear irrelevant to those of us engaged in the liberation of Africa."

Worldscene continued on next page

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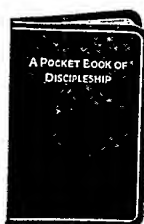
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worldscene continued

MARTYRS IN ANGOLA

An end to bloodshed in strife-torn Angola was urged recently by two Episcopal bishops who joined with seventy-eight other leading church people in an open letter to the president of Portugal. Reports smuggled from the southwestern African colony estimate that at least eight thousand Africans and a thousand Europeans have been killed recently in rebel attacks and reprisals by the Portuguese colonial government. A number of the victims were Protestant and Roman Catholic clergymen. No representatives of the Episcopal Church are in Angola. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church, and the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, signed the letter, sponsored by the National Council of Churches and a Roman Catholic association, to Portugal's President Américo Tomás asking him to "eliminate social injustices" which they said have led to "indiscriminate killings." If estimates of the killings are in any way accurate, much of the African Christian leadership in Angola has been lost through martyrdom. One report stated that seventeen African Protestant ministers have already been murdered. One U.S. Protestant missionary in Luanda, capital of Angola, reported that "in recent weeks the Protestant Church has suffered persecution which has few parallels in modern history."

NAMES IN THE NEWS



Louise Sevier
Giddings Currey



John C.
Goodbody



Edgar W.
Garbisch



Mrs. Harold
E. Woodward

Mrs. Louise Sevier Giddings Currey, an Episcopalian from Lookout Mountain, Tenn., was recently named American Mother of the Year for 1961. A communicant at Good Shepherd Church, she has, in addition to bringing up her own six children, been a foster mother to hundreds of wards of the Hamilton County Juvenile Court. Mrs. Currey has championed neglected and dependent children, regardless of race and creed, and has constantly worked to get better housing for, and treatment of, juvenile delinquents. ● Mr. John C. Goodbody, vice president and an administrative officer of Colonial Williamsburg, Virginia, will resign to begin new duties September 1 as president of The Seabury Press, publishing house of the Church. Long a vestryman of Bruton Parish Church at Williamsburg, he is a licensed lay reader and is active on the executive council and the policy commission for the Diocese of Southern Virginia. ● Col. Edgar W. Garbisch was recently appointed to head the New York committee to accept gifts and memorials for the new national Episcopal Church Center. Army engineer, art collector, corporation official and former All-American football star, Col. Garbisch will be in charge of the program to obtain four million dollars needed for the new building. ● Mrs. Harold E. Woodward of St. Louis, Mo., has been appointed by the board of directors of the Girls' Friendly Society, U.S.A., to be that organization's executive secretary for the next year. An active communicant of the Church of the Ascension, St. Louis, she has served the GFS for more than twenty-five years, twice holding the office of national president. ● The Very Rev.

Charles U. Harris, Jr., president and dean of Seabury-Western Theological Seminary, Evanston, Ill., has been appointed one of ten personal chaplains to Dr. Arthur Michael Ramsey, recently enthroned Archbishop of Canterbury. The only U. S. clergyman to be so honored, Dean Harris will, in the words of the new Archbishop, "represent a link between the Episcopal Church in the U. S. and the Church of England." ● Miss Eleanor Clancy recently left her missionary post as principal of Sarah Ashhurst Episcopal School at Guantanamo, Cuba, where she had served for thirty-four years. Currently visiting relatives, she arrived in Miami from Havana after escaping from Fidel Castro's purge of all foreign clergy. All Episcopal clergy and workers now in the field are Cubans. ● The Rev. Donald G. Stauffer, vicar of St. Christopher's Church at San Lorenzo, Calif., and the Rev. Robert A. S. Martineau, vicar of Allerton, Liverpool, England, will exchange parishes beginning Aug. 24. Theirs is the third exchange under the Wates-Seabury plan, a unique arrangement between the American and English branches of the Anglican Communion whereby clergy are "traded" for a period of one year. ● Mrs. Lois Z. Kapp, a newly appointed Episcopal missionary, left New York recently to assume her duties in Liberia. She replaces Mrs. Sara L. Merry at the House of Bethany at Robertsport. Mrs. Merry has joined the staff at Cuttington College in Liberia.

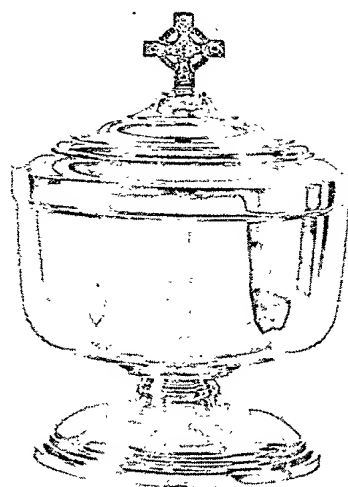
RELIGION AND SEX

Re-examination of Christian moral codes relating to sex was urged recently by six hundred scientists, educators and clergymen meeting in Green Lake, Wis., under the auspices of the National Council of the Churches of Christ in the U.S.A. and the Canadian Council of Churches. Citing the Anglican Communion and the Salvation Army as leaders in the field, the group said it was time that Christianity began to deal frankly with sex problems in the light of biblical theology and scientific findings. Churches were asked to affirm all life, including sex, and to develop a positive approach to such once "off-limits" subjects as

DESTINATION DETROIT

Now available for free showing to parish and mission groups is a full-color, sound, motion picture which tells the story of Detroit as the host city for the General Convention of 1961, and includes a direct invitation by the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, urging Episcopalians to attend the Convention. This is a 16-mm. film that runs for 35 minutes. Parishes in the East should write to the Ford Film Library, 16 East 52 St., New York 22, N.Y., for bookings. Parishes in the South and far West should write to the Ford Film Library, Ford Motor Co., The American Road, Dearborn, Mich. Midwestern parishes should write their diocesan office for use of the film.

illegitimacy, teenaged pregnancies, homosexuality, infidelity, masturbation, abortion, and premarital intercourse. ● Dr. Sylvanus M. Duvall, professor of social science and religion at George Williams College, Chicago, Ill., and co-chairman of the conference, emphasized that our greatest need is the selection of realistic goals that give meaning, purpose and significance to life. "Our theology should help us see that codes requiring too high a level of ethical sensitivity are harmful because they encourage self-deception," he continued. Answers must be found to the questions, "What are the sex standards Christians believe in? What should the Christian position be on the permanence and stability of family life?"



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What Is a "Religious" Movie?

by Malcolm Boyd

Religion is a hot story subject in Hollywood right now. We can anticipate in the near future two new motion-picture portrayals of events in the life of Jesus Christ; a film version of the life of St. Francis; a movie about Barabbas; and several spectaculars, including one entitled *Sodom and Gomorrah*.

Generally the self-styled "religious"

motion pictures seem to be among the least religious movies of all. This is not only because of their over-reliance on sex, spectacle, sentimentalism, size, and sadism. More importantly, it is because their makers fundamentally do not understand what it means for a film to possess a valid religious dimension. To take a biblical story and distort it, removing it from its context,

making its characters unrecognizable and obliterating its motivation, is not to make a religious movie.

A so-called religious movie which shows us merely caricatures of persons instead of real persons—not recognizing the biblical truth of man's creation in the image of God—cannot, by any stretch of the imagination or publicity budget, be dubbed a religious motion picture. A so-called religious movie which treats sex as a gimmick or a purely selfish form of momentary mechanical pleasure devoid of love, responsibility, or self-giving, must not be allowed under any circumstances to masquerade as religious.

Most of the movies concerning the Church or portraying clergymen have been steeped in an unwholesome sentimentalism, weighed down by platitudes, and betrayed by a misunderstanding of the meaning of piety. There have been some exceptions, ranging from the French-produced *Monsieur Vincent* to the fine de Rochemont film *Martin Luther*. A quite recent foreign film, *He Who Must Die*, is moving in the profoundest sense and produced with taste and simplicity to preserve and enhance story values.

However, we have increasingly learned to look for deep and valid religious meanings in films not advertised as being religious—indeed, in films often criticized for taking such a frank, open look at life that some have feared they were, in fact, irreligious motion pictures.

It is good to be able to praise a new Hollywood movie about a religious subject which is, in the best sense, a religious movie. It is *The Hoodlum Priest*. When it was shown not long ago at the annual Cannes Film Festival in France, the Associated Press quoted Don Murray, its star, who also wrote



Doomed to die, a young criminal (Keir Dullea) collapses in his prison cell as a Roman Catholic priest (Don Murray) tries to comfort him. The scene is from United Artists' film *The Hoodlum Priest*, dealing with the rehabilitation of convicts.

and directed the film, as saying: "We tried to get out of the rut into which American movie-making had fallen. It isn't new—it's a return to the first conceptions of the cinema, those of Griffith, Eisenstein, and Pudovkin. It is the image that speaks, not just the characters."

The Hoodlum Priest tells the story of a Jesuit who found his ministry among the outcasts of society and who realized his dream of establishing a home in a major American city for ex-convicts coming out of prison, groping to find their way back into society.

A glory of this movie is its unstereotyped happy ending, an ending that is happy only in a Christian sense. Rooted in seeming despair, it is redeemed by faith, hope, and love.

The ending is only one of the film's unstereotyped elements. The priest is portrayed as a man—a legitimate human being—who wears the collar. His concern for other men—their minds, bodies, and souls—takes him into surprising places, exposes him to unorthodox situations, and subjects him to painful misunderstanding and severe condemnation.

His relationship to a particular ex-convict provides the central theme of the story. When the ex-convict is executed in prison, his eyes riveted upon the priest who stands outside the glassed-in gas chamber, the viewer witnesses a penetrating and unforgettable argument against capital punishment.

Yes, *The Hoodlum Priest* is a religious movie. Let's have more films on religious or biblical subjects that come through not as charades concerning figures in a waxworks exhibition, but as vital treatments of real persons caught up in valid tensions and dilemmas.

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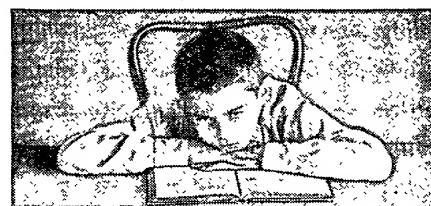
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Unlikely Saints in Unlikely Places

GRAHAM GREENE specializes in the drama of damnation and salvation. He loathes the piously self-assured, and has a special tenderness for the forlorn suicide or the drunken, but God-haunted, priest. Mr. Greene, a seeker after saints, finds them in unlikely places.

A Burnt-out Case (248 pp. New York: Viking. \$3.95) works over the familiar ground, but with a difference. This is Graham Greene less intense than usual, somehow less extreme. The story flows along without any great sense of urgency. Even the ending, which could be sensational, is quietly narrated and hardly seems a climax. The whole tone of the book is more that of a leisurely folk tale than a tightly organized novel.

The book gets its name from one of the facts of leprosy. A leper whose body has been eaten away by the disease until nothing is left for the disease to consume is a "burnt-out case." He is cured by mutilation. The central character of the novel, a man named Querry, is a burnt-out case in another sense. A world-famous architect, he has finally come to recognize himself as an artistic phony. Women, of whom he has had many, also cease to interest him; he discovers he has used them but never loved. On an impulse he flees to Africa and comes to a leprosy colony on a tributary of the Congo.

Here he is thrown in with the doctor (as completely lapsed a Roman Catholic as himself) and the monks and nuns who run the leprosarium with cheerful-and-matter-of-fact efficiency. They accept him and ask few questions. In time, finding out that he is an architect, they prevail upon him to

design some new buildings. In spite of himself, he feels happiness creeping up on him. All might have gone well if he hadn't acquired the reputation of being a saint.

This began one night when his servant, literally a "burnt-out case," slips off into the jungle and falls into a swamp from which he cannot extricate himself. Querry finds him, and stays with him all night until help can come. Rumors spread fast. Father Thomas, the most tense and "spiritual" of the priests, is convinced that a saint is in their midst.

This is equally the certainty of Rycker, a repulsive colonial who fancies himself as a lay theologian and alternates between conventional gestures of piety and a hard sensuality toward his young wife, Maria. Soon an almost equally repulsive being arrives in the person of a newspaper correspondent, who writes a series of widely circulated articles depicting Querry as the latest version of Dr. Albert Schweitzer. The refuge is getting crowded; the world is closing in.

Rycker represents everything loathsome in self-deceiving piety. But what are we to make of Querry? The reader at the end of the book is not quite sure, any more than the good fathers of the leprosy colony are. Certainly, Querry has come a long way toward peace with himself, and he has regained the capacity to suffer. He is serving others with what looks like saintly disregard for self. But he is not aware of any return of religion to his mind or heart. Is he one of God's secret saints, and is the secret hid from himself? The question is never quite answered.

For those readers who remember Graham Greene as a writer who splashes great blobs of sepulchral blacks, sinful scarlets, and tiny hints of pure white on tormented canvases, this book will be a different experience. It is a study in nuances. It is about the important things—love and holiness—but it conceals as much as it reveals, and leaves the verdict in the hands of the veiled God. It is, in short, a book that is likely to be not merely read but reread. It echoes and reverberates persistently in the reader's mind, and challenges all pat and moralistic categorizing.

—CHAD WALSH

For Uncommitted and Devout

AN APPROACH TO THE EPISCOPAL CHURCH by Carroll E. Simcox. 184 pp. New York: Morehouse-Barlow Co. \$3.00.

This paperback book is another "introduction" to the Episcopal Church. It is a genuine attempt at simplicity, even to the point of adding glossary. Carroll E. Simcox tries to avoid an academic style, yet retains its flavor with an excellent selection of quotations from learned sources at the head of each chapter. The inclusion of a few choice Biblical quotations here would be useful for comparison and perhaps consummation. The text also tries to meet every possible question on the tip of the reader's tongue; indeed, a whole chapter is devoted to common questions.

The approach has two sorts of persons in mind: first, those interested in the church but not yet committed, not even to religion itself; and second, the "devout church members" who ought to "re-examine their own faith."

While the writer has the first group more often in mind, he achieves much better results for the second, for whom he adds useful discussion questions for each chapter.

Although the approach has two objectives, it proceeds from three different directions: from the far distance of philosophically questioning religion itself; from the middle distance of re-examining one's faith; and from the "narrow way" of the writer's own personal experience. The reader has to keep one foot in all three. If he can, he will not be without his reward.

This treatment is made unnecessarily difficult by several snags. For instance, the highest hurdles for the understanding of Christianity are presented first; many exceedingly controversial statements are set down as accepted truths; too many questions are answered by both yes and no; and the writer presumes too often to portray the divine business of God being God.

Moreover, the divisions between the Episcopal Church and other religious bodies, and the variances within the Church itself, are presented as so numerous and confusing that the reader may well long for the tolerant togetherness of Psalm 49, "Hear this, O peoples! Give ear, all inhabitants of the world, both low and high, rich and poor together." Nevertheless, this is a good book for any discussion group of Episcopalians faced with the question, "Why are we here?"

—H. ROBERT SMITH

The Search for Unity

THE CATHOLIC-PROTESTANT DIALOGUE by Jean Guilton, Jean Danielou, Jacques Madaule, and Jean Bosc. 138 pp. Baltimore: Helicon Press. \$3.50.

There are two parts to this dialogue in book form. The larger part consists of a carefully edited transcript of conversations among three of France's leading theologians. The dialogue faces squarely and frankly many of the important issues that divide the churches: the authority of scripture and the development of tradition, the relation of nature and grace, the Catholic emphasis on obedience and guaranty, the Protestant stress on liberty.

These conversations are at times technical, at times quite exciting, and throughout reflect no attempt to outdo one another, but rather really to understand, and even discover, spiritual riches which have been minimized by the churches.

The book also contains three essays by a Roman Catholic editor, a Roman Catholic theologian, and a Protestant theologian, each defining the importance of the search for unity among all Christians, in the spirit of the prayer of the Abbé Couturier, that "Christ will unite us through ways and means which it is impossible for us to foresee, but which are His own."

—PAUL K. CHAPMAN

Techniques and Attitudes

THE PSYCHOLOGY OF COUNSELING by Clyde M. Narramore. 303 pp. Grand Rapids, Michigan: Zondervan Publishing House. \$3.95.

The major part of this Evangelical Book Club selection imparts unusually sound and usable counseling techniques and attitudes to pastors, teachers, and youth leaders of Evangelical churches. Unfortunately, this part of the book may very well be unacceptable to a conscious-oriented, will-dominated, repressive-inspirational, conversion-conscious clergy. The use of

religion in counseling as presented here will be unacceptable to everyone else. It is rife with fetishism, magical formulas, oversimplification, and exhortatory and repressive influences, and it ignores the unconscious. The incongruous religious attitude may not hamper the Fundamentalist reader who can avail himself of the excellent counseling material.

—EDWARD A. TULIS, JR.

A History of Doubt

RELIGION AND THE RISE OF SCEPTICISM by Franklin L. Baumer. 308 pp. New York: Harcourt Brace and Co. \$5.95.

Franklin P. Baumer, professor of history at Yale University, has written an extremely valuable study of the roots of the conflict between doubt and faith in the beginnings of modern science, the Enlightenment, the French Revolution, and the nineteenth century. He sees the twentieth century as "one of the great sceptical epochs of history," and perceives beyond this a spiritual longing which may lead to a new age of belief, a "layman's religion," expressed in myth and symbol, "a creative combination of scepticism and religion." —OWEN C. THOMAS

A Study of Symbols

IMAGES OF THE CHURCH IN THE NEW TESTAMENT by Paul S. Minear. 294 pp. Philadelphia: Westminster Press. \$6.00.

This scholarly, well documented study examines symbolic terms used by New Testament writers to portray the Christian community. After reviewing "minor images," which the average Bible reader will find illuminating, Dr. Minear explores more decisive images—the Church as the people of God, the new creation, and the fellowship in faith. In the context of these images he discusses the meanings of the concept, the body of Christ; although not avoiding controversial interpretations, he emphasizes those having considerable ecumenical agreement. Final chapters present the interrelation of all the images and their pertinence to Church and world today. The study should contribute to ecumenical understanding.

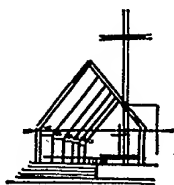
—STELLA GOOSTRAY

Continued on next page

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BOOKS

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Life in the Church School

THE LADDER OF LEARNING by Victor Hoag.
Greenwich: Seabury Press. \$3.75.

To teachers asking for better understanding of how to deal with life (or absence of it) in the church school classroom, *The Ladder of Learning* is a great boon. The "How do I do it?" questions of those to whom current educational philosophy is a confusing maze, are answered in a straightforward, joyous, enthusiastic way. Victor Hoag speaks to the "housewife" or "mechanic" church school teacher, using illustrations with which he can easily identify; the book is extremely supportive of the teacher as a person. One must echo the author's closing caution: "No book or method can communicate a faith, unless it is born first of the Holy Spirit."

—MARY A. WHITTEN

A View of the Church

WHEN WE LOOK AROUND US by Harold Baxter Liebler; illustrations by Gertrude Van Allen. 81 pp. New York: Exposition Press. \$2.50.

The subtitle of this volume, "A Little Book about God and What He Has Done for Us," promises something we desperately need. What we get is a book centered in the doctrine of the Church and the sacraments. Father Liebler ministers to the Navaho people in Bluff, Utah, for whom the book was written. He explains a good many things with splendid simplicity, a difficult art. He is very good indeed when talking about creation and the founding of the Church. But too many special words, like Grace, go virtually unexplained. In a book of this sort the illustrations ought to have been better.

Father Liebler's view of the Church is the heaviest burden the book has to bear. It is unfortunate that the author seems more informed by the medieval theologians than by Jesus' teaching that we are the branches and He is our stem, or by Saint Paul's great vision of the Church as the body of Christ.

—E.T.D.

A SUMMER OF SERVICE

As a regular and integral part of their seminary training hundreds of seminarians perform useful and important service to the Church through the summer programs in which they participate.

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Serving often with no more than living expenses in return, these young candidates for the ministry make effective contribution to the Church's work.

DIRECTORY

Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.

CANON BARNES

continued from page 32

of General Seminary. His most conspicuous contribution was made through chairing two special committees: one that accomplished a thoroughgoing revision of the seminary's statutes, and another that has been in charge of a three-million-dollar building program.

As part of his growing interest in the history of the American Church, Dr. Barnes has written several books and numerous articles, besides being active as a director of the Church Historical Society. He is now collaborating on a semi-centennial history of the National Council.

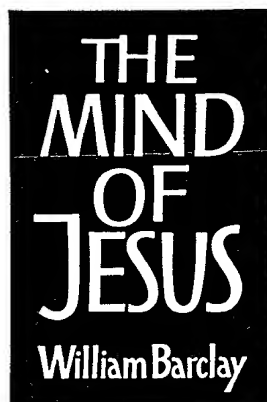
For the past fifteen years Canon Barnes and his attractive wife, the former Katharine Ross, have occupied a Brooklyn Heights apartment overlooking the East River and the Manhattan skyline. In May, they left to return to San Diego, where they now live.

One fitting tribute to Canon Barnes' service to the Church comes from a colleague in the House of Deputies, the Rev. Theodore Wedel. Canon Wedel, the retiring president of the House, says of Canon Barnes' secretaryship:

"The vocation of secretary is not mentioned in the New Testament as one of the specific gifts of the Spirit to the Church. But this may have been merely a lapse on the part of apostolic prophecy. The Church of our time can certainly give thanks for the manifold grace which the secretarial calling has contributed to our common life. And I can think of no one in our generation who more clearly exemplified this high calling than does Rankin Barnes. As president of the House of Deputies, I have often been the grateful beneficiary of that charity and that secretarial wisdom."

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I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.

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Prem Leila

Letters

APPALLING APPEAL

Thank you for calling our attention [in "Worldscene," May, page 36] to the shocking fact that the average gift to Church World Service is only eleven cents per church member.

May it be that, in this case, knowledge is the beginning of both wisdom and giving.

Warren Scott
Lyme, N.H.

READERS TO THE RESCUE

The undersigned is preparing a history of the Parish of Trinity Church in the City of New York, for the period from 1908 to 1951.

I am in need of such material as letters and memoirs to supplement the dry official records of the parish, and in many cases to correct newspaper and magazine accounts of what happened.

If I could examine relevant material in private hands, I would of course agree to return it, and to treat with confidence anything which the owners of the material suggested.

The Rev. Dr. Charles T. Bridgeman
Historiographer, Trinity Church
74 Trinity Place, New York 6, N.Y.

LOST—OR STRAYED?

I read in "Worldscene" [February issue] about Cuba and Fidel Castro, "Fidel's Lost Children."

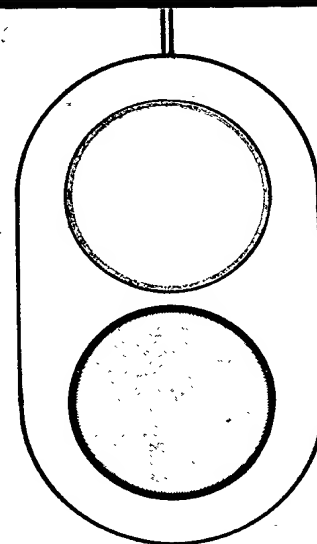
I believe you consider yourself a good citizen of the U.S.A. I am sure you have many, many friends in the States and you consider them good citizens of your country. Now, would you please answer me a question by means of THE EPISCOPALIAN?

Suppose that one of these days the Socialists or the so-called Communists of the U.S.A. reach power there, and get control of the government of your country: Would you go out from the U.S.A.? Would you escape from your country? Do you honestly believe the good friends of yours, who are good citizens of the U.S.A., would escape from their country . . . ?

Faithfully in Jesus Christ,
R.E.B.
Camaguey, Cuba

By Mary Morrison

Meditation on a Traffic Light



H *HEAVY TRAFFIC this afternoon. Still, it seems to be moving along well—maybe I can get home on time after all. It's a good feeling, when you stop to think about it, floating over this new blacktop, like canoeing on a smooth, fast-flowing river. . . . Oops, there goes the light; brakes on; stop. Smoothly-flowing river, my eye. What a nuisance traffic lights are!*

Laws are like that too. Just when you get going, they say *Stop*. It's a long-sounding, heavy word, *Law*—like a roadblock built with thou-shalt-not sandbags. "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders"—Jesus knew how it feels to be under the law.

○ *That light's never going to change. If I dared, I'd run through it.*

Lawbreaking . . . I'd be in good company, at that. People were always calling Jesus a lawbreaker. He was, too. He broke the Sabbath laws. He short-circuited the traditional channels of sacrifice and forgiveness. He associated with grafters and streetwalkers.

And yet, when He talked about law, He didn't sound like a lawbreaker. "Think not that I am come to destroy the law," He said; "I am come not to destroy but to fulfill."

● *Here's the green light at last! Motion again, freedom again. Here we go!*

"Fulfill"—that's a queer word to use about law. It sounds like a flower blooming: it seems to imply ideas about law much larger and more full of life than any I've found.

● *Here's a green light. I can breeze on through while other cars wait, for a change.*

"Fulfill" . . . What would happen at this corner, and all the other corners, without traffic lights? Could we float along this highway at all? Would there be any highways? Would there be any cars? Could any of this car-life of ours, with its freedom of motion and enlargement of life, have come about without traffic lights to keep us moving and open the roads for us?

Maybe that's how Jesus saw the laws—as traffic lights keeping the roads of our human life open and free-flowing.

Without them human life wouldn't last ten minutes; we'd all be grabbing what we want, hitting each other over the head, killing truth with lies, making the world a wilderness.

All the thou-shalt-nots are road signs, showing us our way to the good things we want and are continually trying to reach by short cuts and impassable detours. If they seem like roadblocks, it's only because we're off on one of the detours, thinking it's the main road.

Law is the human half of the means by which freedom and life are achieved. Law is given us not as a master to be obeyed, but as a servant to help us and bring us along to riches of health and knowledge and relationship and creation that we could never dream of without it. That's part of the good news Jesus came to tell us: "The Sabbath was made for man, not man for the Sabbath." If we live with law not as our taskmaster, but as our guide to all the riches man was created to enjoy, we are "fulfilling" it.

● *Well—will you look at that! I have the green light, he has the red, and he goes through! There's a green cross on the back of his car—he's a doctor. He ought to know better than to do that.*

Maybe a doctor *has* to do things like that sometimes. Maybe there's an emergency at his hospital. If so, he's moving at the moment on another level than the one the traffic laws cover. Technically he's a lawbreaker, but . . .

Maybe that's the kind of lawbreaker Jesus was; He broke the law only when the principle behind all law, human need, required Him to. When His critics wondered about healing on the Sabbath, He said that it was important to do good; when they wondered about His eating with sinners, He said that it was important to save the lost. Like the doctor He was technically breaking the law; but in doing so, He was "fulfilling" it by showing clearly what it served and why it existed.

A sixth-century manuscript of the Gospel according to St. Luke reports an incident which sums up Jesus' attitude toward law:

"And seeing a man working on the Sabbath, he said to him, 'Man, if indeed thou knowest what thou art doing, blessed art thou. But if thou dost not know, thou art accursed, and a transgressor of the law.'"

● *And here I am, home at last.*

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- 17-21 National Conference of Church Business Administrators, Trinity Church, Tulsa, Okla.
- 24-27 Society of the Companions of the Holy Cross Conference on Prayer and the Church's Ministry of Healing, Adelynrood, South Byfield, Mass.
- 25 St. James the Apostle

AUGUST

- 6 The Transfiguration of Christ
- 16-23 Convocation of Episcopal Young Churchmen, Ann Arbor, Mich.
- 18-20 Meeting of Episcopal Historiographers, Sewanee, Tenn.
- 24 St. Bartholomew the Apostle
- 29-31 Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn.
- 30-Sept. 6 National Study Conference of Episcopal Life in College Communities, Beloit, Wis.

SEPTEMBER

- 3 Labor Sunday
- 10-13 Order of St. Luke the Physician's International Conference on Spiritual Healing, Philadelphia, Pa.

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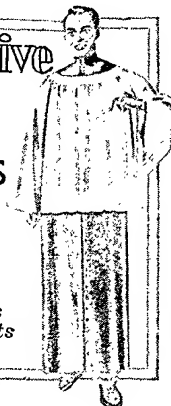
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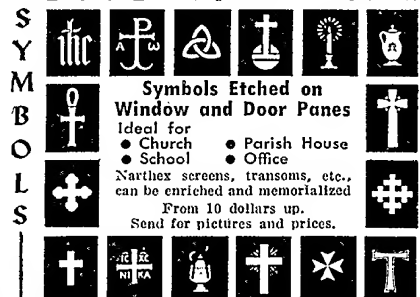
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Versicles and Responses

TURN THE PAGES of the Prayer Book at random and you will see here and there sets of versicles and responses. These short dialogues between minister and people are designed to help them turn from the consideration of one important truth to the consideration of another, or to progress from one mood to another. The last four lines on page 16 of the Prayer Book take account of the fact that the people and minister, having stood up and recited the Articles of the Christian Faith, now kneel to say some prayers.

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Minister. O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

To pass directly from the Creed to the prayers would be abrupt. Versicles and responses make it easier to "turn the corner" into a new mental climate.

Like a drama, a liturgical service has a design. Each episode in the unfolding "plot" bears a greater or lesser accent. Usually there is a main climax: what happens before builds toward it; what follows, tapers down swiftly to the closing prayer.

Versicles and responses usually consist of verses or half-verses from the Psalms, selected for their appropriateness. The one shown above is from Psalm 85, verse 7, and Psalm 51, verses 10 and 11. (A proposed variation of the last two lines would use only verse 10: "O Lord, make clean our hearts and renew a right spirit within us.")

There are places in the Prayer Book which suggest the need of new versicles and responses, both to fill a gap and to give variety. Why not try your hand at this? Not everything in the Book was composed by the clergy. First, find a place where a new set would help. (The top of page 298? The top of page 332?) Next, look through the Psalter and see if you can find material for a dialogue, perhaps of four lines, which would prepare the people to move on into the next portion of the service. This will be a good liturgical and spiritual exercise. A layman need not always be responsive; he or she can be creative. And please send us the result.

Here are some we now use regularly.

Pages 7-8 of the Prayer Book:

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

Here, all standing up, the Minister shall say,
Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end.
Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Page 290 of the Prayer Book:

After the singing of a hymn, there shall be said the following sentence by the Minister and People together.

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

Minister. Show thy servants thy work;

People. And their children thy glory.

Minister. Let thy merciful kindness, O Lord, be upon us;

People. As we do put our trust in thee.

Minister. Not unto us, O Lord, not unto us.

People. But unto thy Name be the praise.

Minister. Lord, hear our prayer.

People. And let our cry come unto thee.

Minister. The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

Page 297 of the Prayer Book:

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Pages 561-562 of the Prayer Book:

Minister. Hearken unto our voice, O Lord,
when we cry unto thee;

Answer. Have mercy upon us and hear us.

Minister. O Lord, arise, help us;

Answer. And deliver us for thy Name's sake.

Minister. Let thy priests be clothed with righteousness;

Answer. And let thy saints sing with joyfulness.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

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AUGUST

Dioceses of the Anglican Communion

- 1 Nagpur, India: John William Sadiq, Bishop.
- 2 Namirembe, Uganda: Leslie Wilfrid Brown, Bishop.
- 3 Nasik, India: Arthur William Luther, Bishop.
- 4 Nassau, and the Bahamas: Spence Burton, S.S.J.E., Bishop.
- 5 Natal, South Africa: Thomas George Vernon Inman, Bishop.
- 6 Nebraska, U.S.A.: Howard Rasmus Brinker, Bishop.
- 7 Nelson, New Zealand: Francis Oag Hulme-Mair, Bishop.
- 8 Nevada, U.S.A.: William Godsell Wright, Bishop.
- 9 Newark, U.S.A.: Leland W. F. Stark, Bishop; Donald MacAdie, Suffragan.
- 10 Newcastle, Australia: James Alan George Housden, Bishop; Robert Edward Davies, Assistant Bishop.
- 11 Newcastle, England: Hugh Edward Ashdown, Bishop.
- 12 Newfoundland, Canada: John Alfred Meaden, Bishop; Robert Lowder Seaborn, Assistant Bishop.
- 13 New Guinea: Philip Nigel Warrington Strong, Bishop; Geoffrey David Hand, Coadjutor; George Ambo, Assistant Bishop.
- 14 New Hampshire, U.S.A.: Charles Francis Hall, Bishop.
- 15 New Jersey, U.S.A.: Alfred Lothian Ban-yard, Bishop.
- 16 New Mexico and Southwest Texas, U.S.A.: Charles J. Kinsolving, Bishop.
- 17 New Westminster, Canada: Godfrey Philip Gower, Bishop.
- 18 New York, U.S.A.: Horace William Baden Donegan, Bishop; Charles Francis Boynton, Suffragan; James Stuart Wetmore, Suffragan.
- 19 Ngo-Hsiang (Hankow), China: Stephen Haisung Chang, Bishop.
- 20 Niagara, Canada: Walter Edward Bagnall, Bishop; Charles Robert Heber Wilkinson, Assistant Bishop; Joseph Lofthouse, Honorary Assistant Bishop.
- 21 Niger, The, Nigeria: Cecil John Patterson, Bishop; Samuel Maduegbuna Nkemeni, Assistant Bishop.
- 22 Niger Delta, Nigeria: Ebenezer Tamunatighe Dimieari, Bishop; Hubert A. I. Afonya, Assistant Bishop.
- 23 North Carolina, U.S.A.: Richard Henry Baker, Bishop; Thomas Augustus Fraser, Coadjutor.
- 24 North China: Timothy Hsien-yang Lin, Bishop.
- 25 North Dakota, U.S.A.: Richard Runkel Emery, Bishop.
- 26 Northern Indiana, U.S.A.: Reginald Mallett, Bishop.
- 27 North Kwanto, Japan: John Naohiko Okubo, Bishop.
- 28 Northern Michigan, U.S.A.: Herman R. Page, Bishop.
- 29 Northern Nigeria: John Ernest Llewellyn Mori, Bishop.
- 30 North Queensland, Australia: Ian Shevill, Bishop.
- 31 Northern Rhodesia: Francis Oliver Green-Wilkinson, Bishop.

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the EPISCOPALIAN

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Inquiry: a question and answer column

conducted by Henry Thomas Dolan

Q What is the vestry of a church?

A Canon 13 declares that unless local law, state or diocesan, says otherwise, "the vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy." Legally, the vestry is the elected board of directors of the corporation, in localities where parishes are incorporated, or the board of trustees of an unincorporated association, where the parish takes that organizational form. The name, of course, holds over from ye goode olde days before parish houses were built from the same plans as the joint school district's new junior high school, itself copied after the country club, when the only suitable room for a small meeting was the one the clergy used for keeping vestments and for vesting.

Q Who is the ruling officer in a vestry—the rector, senior warden, or someone else in the parish?

A Canon 12, Section 3, provides that, unless the state or diocese has adopted a different law, "the rector, when present, shall preside in all the meetings of the vestry." The word "rector" literally means "guide," "ruler," "steersman," "helmsman," with almost no preponderance of authority or preference to be claimed for any of these variations. The rector "rules" at least to the extent of discharging the parliamentary responsibilities of the chair in vestry meeting, and as helmsman of the parish he is supposed to keep that overturned ship (nave) that is so conspicuous in traditional church architecture on its Heaven-bound course (with considerable help from the crew).

Q What right does the parish, as a whole, have to tell the vestry what to do?

A See the "Inquiry" column of April, 1960. The parish has an undoubted right to make its wishes known to its elected representatives, but not to require their decision to be this or that. It was Edmund Burke who pointed out that it is the duty of an elected representative to vote according to his own lights, and his own conscience, after listening with an open mind to the very end of the debate, though he knows his constituents, to the last man and woman, might want him to vote differently. If he comes to the legislative assembly already bound by the instructions they have given him, of what use is the debate?

Q What responsibility does a vestry have to its diocese? To General Convention?

A To its diocese, making diocesan opportunities and needs known and understood by the parish; seeing that the parish bears its share of the support of the episcopacy; having the parish join in the missionary concern of the diocese in its own neighborhood and other parts of the diocese; faithfully attending to parish representation in diocesan convention; and in every way communicating to the parish a vision of the unity of the whole Church, and of its work throughout the nation and the world. To General Convention, sharing, through diocesan convention, the responsibility of having the diocese well represented at General Convention; and guaranteeing that the nation-wide and world-wide concern of the Church, and the actions taken in response to them at General Convention, are not lost at the diocesan level, but are recorded and interpreted to the members of the parish.

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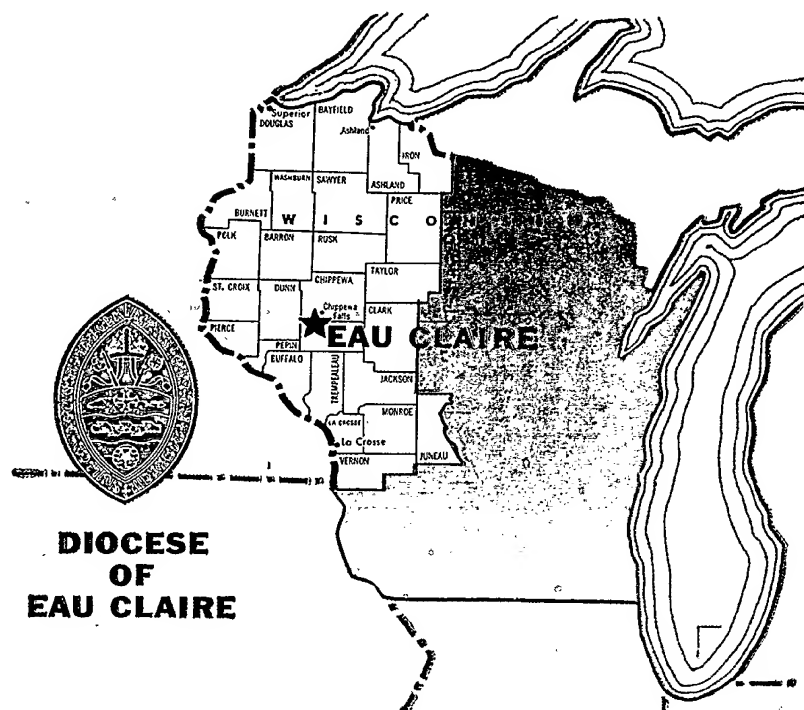
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Know Your Diocese



ONE HAS ONLY to glance at the disbursements of the Diocese of Eau Claire to feel the icy blast of a Wisconsin winter: in the past decade and a half, a good portion of the \$800,000 spent on the diocese's rehabilitation program was used to install twenty-two new furnaces. Despite the cruel winters, however, Eau Claire is a haven for dairy farmers, vacationers, and many industries. It is also a growing area for the Episcopal Church, although the Church did not always find it so. Prior to 1929 and the grim years of the depression, this large section of Wisconsin was the source of many lumber fortunes, and many new Episcopal churches were founded. But the lumber boom abruptly ended, mills were closed down, and with them, some of the new churches. Today, with business and holidays happily drawing more and more citizens to the region, the Church in Eau Claire is in the midst of a rehabilitation program and building drive.

Carved out of the two older dioceses of Milwaukee and Fond du Lac in 1929, Eau Claire has thirty parishes and missions scattered through nearly half of Wisconsin, served by twenty active clergy and fifty lay readers. The nearly 4,500 baptized members support Bundy Hall, a combination retreat and conference center, and Buffington Home for elderly people in Eau Claire. Diocesan clergy serve as chaplains on six college campuses; at Camp McCoy, Sparta; and at the Veterans' Hospital in Tomah.



Born in Harrisburg, Pennsylvania, and graduated from the Nashotah Collegiate Department and Nashotah House theological seminary in Wisconsin, the Rt. Rev. William W. Horstick was ordained to the priesthood in 1929. He was assistant at the Church of the Redeemer, Chicago, for four years, leaving in 1933 to serve Trinity Church, Aurora, Illinois. In 1944 he was elected second Bishop of Eau Claire. Bishop Horstick and his wife, the former Joan Elizabeth Pierson, have three daughters and a son.

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UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI

DATE: 10/12/61

FROM : SAC, SAN DIEGO (62-0) *TEB*ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 5/1/00 BY 3909 JEWSUBJECT: LOUIS CASSELS
INFORMATION CONCERNINGCONFIDENTIAL RELIGIONINFORMANT

On 10/11/61, [redacted]

[redacted] Coronado, California, telephone [redacted]

[redacted] appeared at the San Diego Office to inform that he has long been avidly anti-communist and does everything within his power to defeat communism. In this regard, he has denounced and corresponded with [redacted] of the Episcopal Church, of which [redacted] has been a member since 1900.

[redacted] advised that he has recently seen an article in the July, 1961, issue of "The Episcopalian" published in New York City, Box 199, Madison Square Station, written by LOUIS CASSELS in which CASSELS mentions that two Episcopal laymen, one a newspaperman, and the other a high official of the FBI were conversing at the Department of Justice, Washington, D. C. about the campaign to threaten and demoralize America's churches. The FBI official is reported to have said, "It would certainly be ironic if a job which the communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies." This related to attacks and accusations against churchmen and groups in this country. The article continued that the FBI has evidence that communists are as delighted with the results as if they had planned the whole operation themselves.

[redacted] stated that he had gone to "Who's Who" and found that CASSELS is a young journalist from Washington, D. C. [redacted] stated that he intends to write to CASSELS and ask him how he got information that would permit him to make a statement that he had received such information from a representative of the FBI.

This is being furnished the Bureau for information. The New York Office should secure a copy of this issue of "The Episcopalian" and forward same to the Bureau.

- 2 - Bureau
- 2 - New York
- 1 - San Diego

WHL:sm
(5)

64 NOV 1 1961

CRIME RESEARCH

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. Felt	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

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REC-21 100-403529-282

October 27, 1961

Dallas, Texas

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/10/ BY 34063 E/w

I have received your letter of October 23 and appreciate the concern which prompted your communication.

In connection with your comments, I would like to emphasize that Assistant Director William C. Sullivan did not attempt to minimize communism in his presentation in Dallas. I am fully cognizant of his remarks and I know he clearly pointed out this is the first time in our Nation's history that it has faced the total challenge of communism--militarily, scientifically, socially, educationally and philosophically.

Mr. Sullivan forcibly stated that we would be destroyed as a free and open society unless we successfully defeat communism. I know that he also strongly insisted that the most effective manner of combating this menace is with truth and justice. This is something I have repeatedly stated over the years. There was nothing in his lecture which contradicted "Masters of Deceit." As a matter of fact, he used material from my book in preparing his remarks.

Both Mr. Sullivan and I have emphasized that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this conspiracy has not made any substantial penetration into our religious organizations. I would like to state, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

In view of your concern, I am enclosing a recent study of mine which may be of interest to you.

Sincerely yours,

J. Edgar Hoover

Tolson
Belmont
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Ingram
Gandy

- Dallas - Enclosure

- Assistant Director Sullivan - Enclosure

Enclosure

The Communist Party Line

115:156 (5)

56 NOV 2 1961

TELETYPE UNIT

(SEE NOTE NEXT PAGE)

[REDACTED]

b6
b7C

NOTE: Bufiles contain nothing derogatory concerning [REDACTED] He sent a letter to the Director under date May 9, 1949, congratulating the Director on his 25th anniversary.

[Redacted]
DALLAS, TEXAS

October 23, 1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 39063G/w/ [Redacted]

Mr. Tolson ✓
Mr. Belmont ✓
Mr. Mohr ✓
Mr. Callahan ✓
Mr. Conrad ✓
Mr. DeLoach ✓
Mr. Evans ✓
Mr. Malone ✓
Mr. Rosen ✓
Mr. Sullivan ✓
Mr. Tavel ✓
Mr. Trotter ✓
Tele. Room ✓
Mr. Ingram ✓
Miss Gandy ✓

Communist Infiltration into Religion

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Sir:

Your book "Masters of Deceit" includes in Part III, Communist Appeal in the United States and in Part VII, Conclusion, statements indicating that the Communist Party is making every effort to secure support from ministers of the Gospel and to infiltrate various religious groups.

We have recently had a series of talks in Dallas by William Sullivan, Chief Investigator, F. B. I., during the course of which he made every effort to minimize the results of the work of the Communists in church circles.

It would further appear that Mr. Sullivan has created, in some quarters at least, a distinct impression that your book and various other statements have over-emphasized the infiltration activities of the Communists in this Country and such warnings should be discounted. A newspaper writer who was present at more than one meeting tells me that Mr. Sullivan's apparent purpose was to lull the hearers into a state of apathy.

Because of the wide difference between your writings and the statements made by Mr. Sullivan I am asking you:

1. Is Mr. Sullivan voicing the opinion of the F. B. I. when he minimizes the efforts of the Communist Party in this Country particularly in regard to religious and educational groups; and
2. Is the infiltration of the Communist Party into religious and educational groups so insignificant and trifling that it can hardly be considered seriously.

Yours very truly
[Redacted]
[Redacted]

SJN:H

OCT 24 1961

EX 113

REC-21

OCT 24 1961

CORRECTION

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. DeLoach

DATE: 10-27-61

FROM : D. C. Morrell

SUBJECT:

LAKE PLACID, FLORIDA

Tolson	_____
Belmont	_____
Mohr	_____
Callahan	_____
Conrad	_____
DeLoach	_____
Evans	_____
Malone	_____
Rosen	_____
Sullivan	✓
Tavel	_____
Trotter	_____
Tele. Room	_____
Ingram	_____
Gandy	_____

*Communist Infiltration
into Religion*

b6
b7c

By letter dated October 20, 1961, with enclosures, captioned individual severely criticized speeches made by Assistant Director Sullivan concerning communism and religion. He enclosed a copy of "The Palm Branch," a publication of the Diocese of South Florida (Episcopalian). This publication contains an article captioned, "What About Communism In Our Churches?" and quotes Mr. Sullivan. Correspondent has marked this article to show his objections to it. He also sends a newspaper clipping which quotes remarks by Assistant Director Sullivan.

Correspondent indicates that the speeches assist the anti-anticommunists and states, "If I, and many more like me ever lose faith in the FBI, I am afraid this nation will have had it." Bufiles indicate we have had considerable cordial correspondence with in the past. In his last letter, 8-30-61, he stated he was the Florida coordinator for the John Birch Society. Our files also indicate he has been connected with the Florida Coalition of Patriotic Societies, (FCPS). Tampa airtel of 10-11-61 advised that recently a meeting was held in that area wherein the FCPS evidenced strong anti-Semitic remarks. For this reason no material is currently being furnished that group even though we had previous cordial relations with it.

OBSERVATION:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 2/21/01 BY 39663 EIW/jab2

In view of his affiliation with the John Birch Society and Florida Coalition of Patriotic Societies, it is doubtful that correspondent would be willing to accept an answer pointing out the accuracy of Mr. Sullivan's speeches.

RECOMMENDATION:

1. That this letter not be acknowledged in view of its critical nature.

JH:jse
(2)

REC-115 100-403529-283

ENCLOSURE

ENCLOSURE ATTACHED

EX-105

OCT 31 1961

57 NOV 3 1961

[Redacted]
Lake Placid, Florida

October 20, 1961

Mr. J. Edgar Hoover
FBI
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/2/01 BY 35063ELW/JAL/L

Dear Mr. Hoover:

As a result of the numerous talks being made by Chief Inspector William C. Sullivan, I am for the first time really discouraged as to the final outcome of the fight against Communism being waged by the grass roots in our Nation.

I have no argument with Mr. Sullivan as to the number of clergymen who have or have not been Communist, But, if I am to believe the press reports enclosed, he is encouraging the very large number of the clergy who have gone on record as having signed petitions, written books and preached from the pulpit advocating the abolition of the HUAC, the Committee on the Judiciary and the FBI. You know the National Council of Churches advised all of their ministers to discourage their members from attending the showing of "Operation Abolition" and suggested they not allow it to be shown in their church. In the face of all this, how can the grass roots do as you have suggested for years-become familiar with the conspiracy and alert others? Shall we now join with this type of the clergy and become militant anti-anti communist? b6 b7C

We know this is a war between the godly and ungodly, and if the clergy is going to smear and ridicule every anti communist group and individual, both grass roots and governmental, and Mr Sullivan is going to aid them by failing to point out to the clergy that the dupe-the fellow traveler--the smear artist are doing more harm than the admitted Communist, then I give up! I am tired anyway... Just for the record, I love my church, where I serve as an elder, am a 32nd degree Scottish Rite Mason and am seriously concerned that the clergy has not taken a firm anti-communist stand as opposed to the prevailing trend toward anti-anti communism. If I, and many more like me ever lose faith in the FBI, I am afraid this nation will have had it.

REC-115 100-403529-283

EX-105

Sincerely,

[Redacted]
B1 1961

ENCLOSURE

P. S. The thought has just occurred to me that Christ with twelve disciples established Christianity. What will only a few well meaning dupes or fellow travelers in the hierarchy of the clergy do to the efforts of the anti-communists?

nm
Monell [Signature]
10-27-61
C.H. [Signature]

FBI
REC'D COMM & 10082

CORRESPONDENCE [Signature]



b6
b7c

THE PALM BRANCH

THE DIOCESE OF
SOUTH FLORIDA

SEPTEMBER 1961

The Right Reverend
William Francis
Moses, D.D.

Suffragan Bishop
Diocese of South Florida
1956-1961

932218

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 546351w/aa/2

'May He Rest
In Peace and
May Light Perpetual
Shine Upon Him'

The Rt. Rev. William Francis Moses, D. D. Suffragan Bishop of South Florida

CONSECRATED 1956, DIED 1961

*"May he go from strength to strength, in the life of perfect service,
in God's heavenly kingdom."*

Bishop Moses had long dreamed of a visit to England: it was for him a real pilgrimage to the Mother Church.

He and Mrs. Moses left Winter Park, July 5, and sailed from Hoboken, New Jersey on The Statendam arriving in England July 14.

Bishop Moses had, over the years, made many friends in England, a recent one being the Bishop of Exeter whom he visited upon his arrival in England. The Moses' had 12 days in London, had seen old friends and made new ones.

The Bishop had experienced a little gastric discomfort, and decided to remain at the house, while Mrs. Moses did some shopping.

The next morning it was clear that he was suffering more acutely and Mrs. Moses called in the doctor who took care of the people living in the area. He was taken at once to the hospital, suffering from a severe heart attack.

It happened that Father Duncan, rector of St. Peter's, St. Petersburg, and his family were passing through London. (Father Duncan has this past year been an exchange priest in South Africa.) Father Duncan notified Bishop

Louttit of Bishop Moses' illness and assured him that Bishop Moses was resting comfortably. The immediate danger seemed to be over before Father Duncan left London.

By Monday, five days later, Bishop Moses had shown remarkable recovery. The doctor indicated that he would be able to leave the hospital much sooner than was first expected. The Bishop was having his morning tea, was in fine good spirits. Mrs. Moses had gone to get him one of his favorite Ellery Queen novels. His death was instant.

Because of the problem of transporting the remains (getting them through regulations, a sealed coffin, etc.) it was decided to avoid all of this, as well as a considerable delay in Mrs. Moses' leaving, by cremating the body.

The ashes were flown to Atlanta, Georgia, and Mrs. Moses flew in from London to Winter Park with a brief stopover in Atlanta to arrange for the burial.

It had been decided that a Requiem Mass would be held at St. Luke's Cathedral simultaneously with the committal in Atlanta. Bishop Claiborne would conduct the committal. Mrs.

Biographical Sketch of Bishop Moses

The Rt. Rev. William Francis Moses, D.D. was consecrated Bishop on St. Luke's Day 1956. The service of consecration was held at the Church of the Redeemer, Sarasota, where Bishop Moses had been rector from 1952 to 1956. The consecrating bishops were: The Rt. Rev. Henry Knox Sherrill, D.D., then Presiding Bishop; The Rt. Rev. Henry I. Louttit, D.D.; and the late The Rt. Rev. John D. Wing, D.D.

Bishop Moses was born in Atlanta, Georgia, on February 6, 1898. He attended the public schools in Atlanta, and entered Georgia School of Technology. Making a decision to enter the priesthood, he left Georgia Tech before receiving his degree, and went to the University of the South from which he was graduated.

He was ordained both Deacon and Priest by Bishop Mikell of Atlanta in 1924 and 1925 respectively. A year earlier he had married Cornelia Chaffee. Bishop Moses is survived by his wife, and by three children: Frank H. Moses, Florence, Alabama; Mrs. T. E. Braly, Jr., Chattanooga, Tennessee; Mrs. S. J. Benigno, Sarasota, Florida.

Bishop Moses began his ministry in the Diocese of Atlanta with charges at Cedartown and Cartersville, Georgia. Later he took charge of the churches in Sheffield and Tuscumbia, Alabama. He came to the Diocese of South Florida in 1930 as rector of All Saints' Church, Lakeland. In 1952 he became rector of The Church of the Redeemer, Sarasota.



To the Diocesan Family:

Our children and I thank each one of you for your prayers and messages. My heart wanted to thank each of you personally but I find I cannot.

The expressions of love and appreciation of Bishop Moses have touched us all in a way we will never forget. I feel sure he already knew how you felt about him. We spent 31 happy years as part of this Diocesan Family.

I plan to live in Sarasota where our daughter Carol Benigno and her family make their home.

We are all deeply grateful for your loving kindness and it has given us comfort and courage.

*Affectionately,
Neal Moses*

Moses, together with her children, chose to be at the Requiem at the Cathedral in Orlando.

Although a great number of clergy were on vacation, some 70 were able to attend the Cathedral service, many others at a distance participating by offering the Holy Eucharist at the same time. The Bishop of Florida, The Rt. Rev. Hamilton West, was the one Bishop able to attend the Requiem.

Bishop Louttit celebrated, Canon Hargrave acted as Deacon and Canon Hay as Sub-deacon. Bishop West read the Lesson and Dean Titus the Burial Office. Dean Gray acted as Master of Ceremonies.

The Cathedral choir sang the service with Mr. Ralph Tilden, Cathedral Organist, at the organ. The Cathedral was filled with friends, many coming from great distances.

It is hard, because of the suddenness and circumstances of his death to realize he is not still alive, but then of

course, he is. For many, the Communion Service, without the remains present, took on new meaning.

Bishop Moses will be sorely missed in the Diocese—missed not just because he was a Bishop, but because he was loved as a friend. His warmth and friendliness, his capacity to make individuals feel comfortable in his presence, his devotion to his Lord and Saviour, his generosity and good humor all combined to make him a person people wanted to be with.

His office door was always open; he was never too busy to take the time to talk with anyone who entered. No one ever left his office not feeling that he had been with one who cared.

Bishop Moses had acquired one philosophy which characterized every approach he made to a problem: he felt that it did no good to bring out the negative side of things. It was for him the Christian way to present the best—to forget the evil and do the good. This

was also his attitude about people.

Bishop Moses never expected to be a Bishop, particularly at his age in life. He held the office in high esteem but was never overly impressed with himself. He saw his purpose as one of being of whatever help he could to Bishop Louttit.

Although considerably older than Bishop Louttit, his admiration and respect for him was one of personal devotion. He felt that there was complete understanding and above all things he wanted what Bishop Louttit wanted regardless of his own feelings. He was fully aware that the pressure of Diocesan work was too great for Bishop Louttit and it was constantly on his mind that Bishop Louttit should show more concern for himself.

Bishop Moses was, in spite of his informal and generous spirit, a man of strong convictions.

One of the strange things about his leaving was the fact, that before he left for England, he had every letter answered, everything current was properly filed, his entire desk was empty.

He said to his secretary: "There, for the first time in my life everything is taken care of. If I don't come back, Bishop Louttit won't have to worry about getting my office ready for another Bishop."

Some men leave behind them a great list of accomplishments, others have been active in innumerable organizations. Bishop Moses accomplished many things in his ministry, but what is outstanding about his life and ministry are the host of people who called him friend.

The Call to Diocesan Convention, September 14th, 1961

Bishop Louttit was faced, upon the death of Bishop Moses, with immediate decisions regarding the administration of the Diocese. The first decision had to do with the securing of a new Suffragan Bishop.

In order to elect a Suffragan Bishop it is necessary to secure the permission of General Convention. Because General Convention is meeting in Detroit, September 17 through 28, it was expedient to call a Diocesan Convention prior to this date, and this Diocesan Convention was called for September 14 at the Cathedral. (See next page for the Bishop's address.)

The second decision had to do with reorganization of the Diocese.

In May, the Convention received the report of the General Division of Research and Field Study. This report was based on an organizational study made of the Diocese last year.

This study recommended that the Diocese be divided into three major areas with an archdeacon over each area. It was Bishop Louttit's judgment that there was general acceptance of the report—but strong opposition to archdeacons. For this reason he has chosen to request two Suffragan Bishops, one to be resident on the East Coast and the other on the

West Coast, under present plans.

Under normal circumstances he would have waited until the 1962 Diocesan Convention to make a request for the second Suffragan. However, the untimely death of Bishop Moses pointed out the need for more Episcopal assistance at once, and it seemed expedient to take action now in order to avoid delay and to avoid unnecessary duplication of procedure.

If our Diocese votes to request permission from General Convention for two Suffragans, and the General Convention gives permission, then the Bishop anticipates calling a Special Convention in October for the purpose of electing two Suffragan Bishops.

Any priest in the Church is eligible for election as well as any Suffragan Bishop of another Diocese. The Constitution of the Diocese (Article 19) prescribes that there must be a concurrent vote, by ballot, of the majority of the clergy and lay members present in the Convention. Voting "by orders" is necessary, priests and laymen voting separately.

After the election of a Suffragan Bishop, the consent of a majority of the Standing Committees of the entire Episcopal Church and the consent of a majority of the Bishops is required before consecration.

A Request for Two Suffragan Bishops—

BISHOP LOUTTIT'S

To our Well Beloved in Christ, Greetings:

All of us meet here at the Cathedral keenly conscious that this Special Meeting of the Convention was made necessary by the unexpected and untimely death of the Rt. Rev. William Francis Moses, D.D., the late Suffragan Bishop of the Diocese of South Florida. As you all know, Bishop and Mrs. Moses were in London, England on a long-planned vacation when he was stricken by a heart attack and died suddenly on Monday, July 31, 1961.

For more than 30 years canonically resident in the Diocese of South Florida, Bishop Moses served for 22 years as Rector of All Saints' Parish in Lakeland, and for four years as Rector of the Church of the Redeemer in Sarasota. Elected to be Suffragan Bishop of the Diocese of South Florida, he was consecrated on St. Luke's Day, November 18, 1956.

For these 30 years we served together as clergy in this Diocese, closely associated because of our mutual interest in young people's work, the diocesan camps, and as members of the Diocesan Executive Board. Always active in diocesan affairs, Bishop Moses was elected six times as a deputy to the General Convention. He served also as an Examining Chaplain and as Secretary of the Diocese of South Florida.

A keen and devoted student of the Holy Scriptures and an ardent believer in the life of prayer, all who knew him recognized him as truly a man of God.

A great pastor in his parochial ministry, he carried the same fatherly concern and interest in people into his life and work as a bishop. Hence, he became a true Father in God to all of the clergy, especially the young men beginning their ministry. The many who took their theological studies as postulants and candidates for orders under his guidance and direction knew him as a pastor and a friend.

A man of great patience, humility, and concern, he always stood ready to do all that he could for the advancement of the cause of our Lord and His Church in South Florida. During the earlier months of Mrs. Louttit's illness, when the Bishop found himself unable to carry on properly the duties of his office, Bishop Moses stood as a tower of strength and gave

of himself unstintingly that men might be ordained, candidates be confirmed, and the many and manifold duties of the bishops be fulfilled.

It is with a grateful heart, both personally and as Bishop of South Florida that we give thanks unto God for his ministry among us.

"May his soul rest in peace and may light perpetual shine upon him."

As those of you who were at the regular meeting of the 39th Annual Convention of the Diocese, held last May in this Cathedral, realize from my impromptu remarks following the report of the Study Commission on Diocesan Organization, it was my thinking then that in this diocese additional suffragan bishops might well be substituted for the archdeacons proposed in the report of the commission. I believe this because there seems to be uncertainty as to the specific responsibilities and work of the proposed archdeacons, and from 16 years' experience I know the office and work of a bishop in this diocese.

During the intervening months, much thought, prayer, and deliberation has been given to this matter with the result that I had planned to ask for an additional suffragan bishop at the coming 40th Annual Convention of the Diocese of South Florida to be held in Palm Beach Deanery next May.

The sudden loss of Bishop Moses reminded us that Bishop Bram, too, had been the victim of a heart disability in the fifth year of his episcopate. Consequently, it seems wise—because of the extent of the work in this large and growing diocese, complicated by the vast area to be covered in increasingly heavy traffic—that we take steps now to provide two suffragan bishops to serve the diocese.

The first concern of the convention should be to pass suitable resolutions requesting consent of the General Convention, which meets in Detroit the last two weeks of this month, to elect a suffragan bishop to take the place of the Rt. Rev. William F. Moses. The second concern is to consider earnestly the formal request which I hereby make for a second suffragan bishop because of the extent of diocesan work. If the request is approved, proper budgetary provisions for

CONVENTION ADDRESS

ST. LUKE'S CATHEDRAL, ORLANDO, FLORIDA, SEPTEMBER 14, 1961

his support must be made.

It is still my thinking that one of these suffragan bishops should live on the east coast and one on the west coast, serving as far as canonically possible, and as circumstances permit, as bishops for those respective areas, under the general supervision of the Diocesan Bishop, in accordance with his canonical responsibility.

From the viewpoint of both economy and efficiency, to have all of us in a central diocesan house would be preferable.

On the other hand, with a bishop resident in each of the three large areas of the diocese, more episcopal supervision and pastoral care can be exercised for both clergy and laity. That is the office and work of a bishop.

In any case, there is little likelihood that any suffragan can be consecrated much before the end of the calendar year. We need the consent of the General Convention for either or both elections. We need a special convention to elect, and then we need the approval of the majority of the bishops in continental United States, and the majority of the Standing Committees to said election, or elections, before the Presiding Bishop can set a date for consecration. This takes time. Consequently, it is my opinion that we could not easily arrange for either suffragan to be in residence in the area assigned before the summer of 1962.

This has the disadvantage of making temporary housing and office arrangements necessary but it has a great advantage that the Bishop and suffragan or suffragans could work closely together for at least six months. Hence those chosen could become thoroughly familiar with diocesan procedure, and, for that matter, with the thinking of the Bishop.

Much of this, of course, is detail that shall have to be worked out in view of circumstances, and in consultation with those who may be chosen to serve in the office of suffragan bishop.

The third responsibility that I should lay upon this convention is to decide whether or not one special session of the convention will be all that is necessary

to elect two suffragan bishops (providing, of course, this session agrees to my request for a second suffragan, and the General Convention gives its consent). To my mind it would be far better for reasons of economy and time to have one special convention, possibly on October 20, here in this Cathedral, provided you grant my request and the General Convention gives its consent.

As a matter of procedure it would seem to me that we could request all delegates who plan to nominate a priest of this Church for the office of suffragan bishop in South Florida to send the name of the proposed nominee to a Committee on Nominations. This committee in turn would prepare informational summaries on each man suggested, to be distributed to the delegates of the second special session. In that way all those who have the privilege of voting could know about the men who are nominated.

Of course, the actual nominations will be made from the floor. When the nominations are closed we could simply ballot for a suffragan bishop to take the place of Bishop Moses. Following that election we would ballot for the second suffragan, if that be agreed upon. In either case a majority vote of both clerical and lay delegates, voting separately, is necessary for election.

One final word. In accordance with my usual procedure of requesting vestries of vacant parishes to give first consideration to clergy already at work in the Diocese of South Florida in order that their ability and faithfulness might receive recognition, I again suggest (as I have twice previously) that there are a number of clergy now serving in South Florida who are well qualified by ability, training and experience to serve as suffragan bishop. Hence, I trust that the convention will give first consideration to our own men who already know the diocese and its work and have evidenced a concern in its missionary outreach.

Having said this, I must hasten on to say that all of us will, I am sure, pray earnestly for the guidance of God the Holy Spirit that we may learn and do His will in this matter of choosing priests of His Church to serve in the office of bishop.

Diocesan Executive Board Reorganizes

IN ACCORD WITH DIOCESAN STUDY AND CONVENTION ACTION

EXECUTIVE BOARD

DIOCESE OF SOUTH FLORIDA



DIVISION OF BUSINESS ADMINISTRATION

Departments of

- A. Finance and Budget
- B. Pension Fund

DIVISION OF MISSIONS & CHURCH EXTENSION

Departments of

- A. Missions
- B. Research and Church Extension
- C. Armed Forces
- D. Special Programs
 - Migrants
 - Indians
 - Spanish Work
 - Urban and Industry
 - Town and Country

DIVISION OF CHRISTIAN EDUCATION

Departments of

- A. Christian Education
- B. Young People
- C. Camps and Conferences
- D. College Work
- E. Parish Day Schools

GREAT GROWTH OF DIOCESE OF SOUTH FLORIDA MADE REORGANIZATION NECESSARY

The work of the Executive Board
will be carried out through the
five divisions with members of the Board
serving as chairmen of the divisions.

Episcopal Church Women Episcopal Churchmen ... cooperating



DIVISION OF CHRISTIAN LIVING

Departments of

- A. Christian Social Relations
- B. Personal Religion and Evangelism
- C. Ecumenical Relations
- D. Stewardship



DIVISION OF PUBLIC RELATIONS

Departments of

- A. Publicity and Promotion
Diocesan Paper
- B. Every Member Canvass

Executive Board Members With Division Assignments

Division of Business Administration

Chairman: Mr. Robert T. Anderson, 322 E. Central Ave., Orlando.
Vice Chairman: Mr. Herbert W. Fanus, 2119 S. Peninsula Dr., Daytona Beach.
Vice Chairman: Mr. John O. Hauschild, 1184 N.E. 91st Terrace, Miami.

Division of Missions & Church Extension

Chairman: The Rev. Charles F. Langlands, P.O. Box 1555, St. Petersburg.
Director: The Rev. Canon William Hargrave, P. O. Box 597, Winter Park.
Vice Chairman: The Rev. Canon Richard I. Brown, P.O. Box 667, Lake Wales.
Vice Chairman: The Hon. Sidney H. Taylor, 112 N. Florida Ave., DeLand.

Division of Christian Education

Chairman: The Rev. Warren I. Densmore, 11173 Griffin Blvd., Miami.
Director: The Rev. Canon A. Rees Hay, P.O. Box 597, Winter Park.
Vice Chairman: The Rev. Canon LeRoy D. Lawson, 319 W. Wisconsin Avenue, DeLand.
Vice Chairman: The Rev. J. A. Knox Brumby, 216 Orange Avenue, Daytona Beach.

Division of Christian Living

Chairman: The Rev. Arthur J. Rantz, 5690 S.W. 88th St. Miami 56.
Vice Chairman: The Rev. Paul Reeves, 222 S. Palm Avenue, Sarasota.
Vice Chairman: Mr. Robert S. Cody, Box 891, Kissimmee.

Division of Public Relations

Chairman: Gen. Lewis B. Rock, 1719 First National Bank Bldg., Miami.
Vice Chairman: The Rev. John G. Shirley, 1142 Coral Way, Coral Gables.
Vice Chairman: Mr. Richard D. Brown, 2112 Ivanhoe Road, Orlando.

Department Chairmen

Department of Finance and Budget—Chairman, Mr. Robert T. Anderson, 322 E. Central Ave., Orlando.

Department of Pension Fund — Chairman, Mr. Herbert W. Fanus, 2119 S. Peninsula Dr., Daytona Beach.

Department of Missions and Church Extension—Chairman, The Rev. Samuel C. W. Fleming, Box 2157, Fort Lauderdale.

Department of Special Programs (Aid to Migrants, Spanish, etc.)—Chairman, The Rev. A. L. Lyon Williams, 338 E. Lyman Ave., Winter Park.

Department of Armed Forces—Chairman, The Rev. Eugene L. Nixon, 315 Mary Street, Eustis.

Department of Christian Education—Chairman, The Rev. William S. Brace, 906 S. Orleans, Tampa.

Department of Young People—Chairman, The Rev. J. R. Knox Brumby, 216 Orange Avenue, Daytona Beach.

Department of Camps and Conferences—Chairman, The Rev. Clifton H. White, Box 871, Lakeland.

Department of College Work—Chairman, George W. Hood, Ph.D., Stetson University, DeLand.

Department of Parish Day Schools—Chairman, The Rev. John T. Russell, 26 Willow Drive, Orlando.

Department of Christian Social Relations—Chairman, The Rev. Robert J. McCloskey, 4 Church Street, Cocoa.

Department of Personal Religion and Evangelism—Chairman, The Rev. Don H. Copeland, Box 33 318, Miami.

Department of Ecumenical Relations—Chairman, The Rev. Richard E. Byrd, 4105 Pinewood Avenue, West Palm Beach.

Department of Stewardship—Chairman, The Rev. Hugh Cuthbertson, Box 1084, Eau Gallie.

Department of Publicity and Promotion—Chairman, Gen. Lewis B. Rock, 1719 First National Bank Bldg., Miami. (Diocesan Paper)

Department of Every Member Canvass—Chairman, Mr. Ted Gannaway, Box 25, Indian Rocks Beach.

FOR GREATER CONVENIENCE, MORE EFFECTIVE ACTION

Camp Wingmann 1961: A Vital Program

Camp Wingmann this summer has been a busy, active center. Hundreds of young people from all parts of the Diocese have enjoyed the opportunity of our unusually fine camp and conference site.

Our camp program is possible only because of the willingness of a great number of clergy and lay people to give generously of their time.

The program for each camp is planned by the director and staff. It is no simple matter to plan and carry out a vital program which will capture the imagination of these youngsters and assist them in their growth and development as children of God. Unlike most camps, the purpose of our church program is not just to provide the children with a vacation, but to provide them with an environment of real Christian Family living, wherein they may, during their stay, experience new insights into God's plan and purpose for them.

The camps offer a special opportunity for the young people to experience what it means to belong, not just to an Episcopal parish, but to the Diocese.

This year we were fortunate in having additional sleeping facilities and the new recreational hall. This allowed for the expansion of some of our camps to 150 children each.

This summer, the administration of our Camp and Conference Center was placed under the direction of the Rev. John Mangrum, resident priest at the Church of the Redeemer, Avon Park.

Father Mangrum completely reorganized the camp administration.

He placed Mr. Charles Fulton, one of our seminarians, in charge of maintenance and grounds. To Mr. Fulton goes great credit for a remarkable job both in maintenance and landscaping. With two hired workers he has repaired all the machinery and put all buildings into the best possible shape. The appearance of the grounds is by far the best ever.

Father Mangrum engaged Mrs. Reba Turner, who ran the Hitching Post Restaurant, Avon Park,



Fr. Mangrum is pictured with seminarians and postulants at Camp Wingmann, from left: Charles Fulton, Albert Connelly, and Paul Perrine.

as cook. She is assisted by Mrs. Walter Cherry, also of Avon Park.

With a group of four seminarians, Father Mangrum has been responsible for the waterfront, the canteen, and general assistance to the camp directors where needed.

He has also run a training program for the seminarians in which they have had an opportunity, under Father Mangrum's direction, to conduct regular services at the Church of the Redeemer.

They have preached and participated in radio programs and worked with the young people of Avon Park. Father Mangrum has given them daily Bible instruction, taking them through five books of the Bible. They have prepared papers on their purpose for entering the priesthood, time studies on "How can a clergyman best use his time," and others.

This imaginative new training program for sem-

{ Diocesan Budget Includes the Amount of
\$20,000 to Assist in the Support of Our Camp
and Conference Center }

A TYPICAL BOY IS PHOTOGRAPHED DURING A TYPICAL DAY AT OUR



Preparing for a party.

Young Ken Miller of Holy Trinity, Melbourne, had a great time at Wingmann this summer, attending Camp St. Barnabas, co-ed camp for youngsters entering

The waterfront's attractive . . . but the youngsters know study has its place.



for Young People

inarians gives them an opportunity both to be of real assistance to the Diocese in its camp program and at the same time to use their summer as a continuation of their seminary training in a most practical way.

We now have a most impressive Camp and Conference Center. It consists of a Chapel, six cabins, an infirmary, staff cabin, mess hall, recreational center, waterfront cabin, warden's house, St. Francis Friary, and the large and beautiful Conference Center. All of this is located on the waterfront of Trout Lake.

This past summer we have run seven camps:

Camp St. Barnabas, a 12-day co-ed camp for high school students entering the 9th and 10th grades, under the direction of the Rev. Knox Brumby, St. Mary's Church, Daytona Beach;

Camp St. Paul, an eight-day camp for boys entering 7th and 8th grade under the direction of the Rev. John G. Clarkson, Jr., St. Bede's, St. Petersburg;

Camp St. Ann, a 12-day camp for girls entering 7th and 8th grades under the direction of Mrs. Allen B. Purdom, Jr., the wife of the Rev. Allen Purdom of All Saints' Church, Jensen Beach;

Camp St. Andrew, an eight-day camp for boys entering the 4th, 5th and 6th grades under the direction of the Rev. Hugh E. Cuthbertson of St. John's Church, Eau Gallie;

Camp St. Mary, an eight-day camp for girls entering the 4th, 5th and 6th grades under the direction of Mrs. John Mangrum, wife of Fr. Mangrum;

Camp St. Francis, an eight-day co-ed camp for 10 to 12 year old children who are not Episcopalians, directed by the Rev. Wendell Hainlin, then of St. Simon's Church, Miami, now of St. John's, Kissimmee (this is our Christian Service Camp for boys and girls who do not belong to the Church);

Camp St. Mark, a 12-day camp for high school students entering the 11th and 12th grades, under the direction of the Rev. Dorsey Smith, Jr., St. James' Church, Ormond Beach.



DIOCESAN CAMP WINGMANN

ninth and tenth grades. These photographs pretty well show what he did during the day when THE PALM BRANCH photographer was visiting.

The inner man is physical, too!

Seminarian helps . . . Worship is daily schedule . . . and rest is essential.



Not as a Stranger Among Us . . .

A slender young man with dark eyes and curly hair stepped off an airplane in Orlando on the night of June 5 and quickly scanned the crowd for a familiar face; he soon spotted a clerical collar and felt a sense of relief at the familiar sight.

The young man was Wilfrido Ramos Orench, a senior student at the Catholic University of Puerto Rico and Postulant for the Priesthood from the Missionary District of Puerto Rico.

Though a citizen of this land since birth, "Frido" had never before visited the mainland of the United States. Now he had come to spend a summer in Florida through the cooperation of the Diocese of South Florida and All Saints' Church, Winter Park.

Frido, as his many friends call him, is the third son in his family. His older brothers, who are twins, are both entering their third year of seminary training in the states: Antonio at E.T.S. in Cambridge, Mass., and Francisco at P.D.S. in Philadelphia. Frido will probably begin his seminary training in September, 1962 at the new Seminario del Caribe which the Episcopal Church has built in Puerto Rico to serve Latin America.

Even though he had studied English in grade school and high school, as well as college, Frido had little chance to become proficient in his second language. His home, high in the coffee growing regions of the island, is in an area where English is seldom heard. The Priest-in-charge of the Church of the Transfiguration, Frido's home church, felt that the experience of getting to know the Church and her work outside the small island would be a wonderful experience for the future priest. In addition, it would give him a chance to become much more facile with English—a tool he would sorely need in his seminary studies.

With these thoughts in mind, the Rev. Victor Burset contacted the clergy of All Saints', Winter Park, and the machinery for the venture was set in motion. The final arrival of Frido in Orlando, whence he proceeded to Camp Wingmann, had involved the cooperation of the Bishops of South Florida and Puerto Rico, the administrative staff of Camp Wingmann, the clergy and vestry of All Saints' and Fr. Burset in a joint effort.

Those who came to know and love Frido at Camp Wingmann will remember his easy smile and quiet manner along with his courteous ways.

He will remember many new sights and names and faces, along with a climate hotter than he had ever before experienced. More than this, the experience of working at camp and visiting in various parts of the Diocese will have a lasting effect in the thinking of the young man from the mountains of quiet, sunny Puerto Rico.

Frido has gone home to his studies with a greater command of English and a greater vision of the Church and her mission throughout the world. He will avoid some of that provincial and short-sighted approach to the Church which is the curse of living in any isolated area of the world.

With the opening of the Seminary of the Caribbean this September, under the sponsorship of the entire Church in America, our future priests in countries to the south are assured a training equal to that given in the mainland seminaries—a result not possible with the small local seminaries of the past.

We have a part to play in the training of these men who will be the future leaders of the Church in a very important area of the modern world. South Florida is the closest mainland diocese to this seminary, and if these men are to have a broader experience and vision on which to base their work, they will need all of the experience and training we can give them.

Three months working in a parish or camp in the states seems like very little, but it is far better than no experience or knowledge whatsoever of the Church on the mainland of the U. S.

The Overseas Training Program of our National Council has given dozens of our seminary students a new insight and knowledge of the work of the Church overseas which they could have gotten in no other way.

The time has now come to provide a similar program for those young men who come from the Church Overseas, and will serve there, to know and understand the Church in the States better.

Equally as valuable will be the knowledge we gain from these young men while they live and work among us. We can come to understand the hopes and problems of the Church in other lands and have a better picture of how to help younger Churches reach maturity.

—Fr. Lyon Williams.



A Matter of Conviction

"Money is the root of all evil!" But this is not quite the correct quotation.

It is rather: "The love of money is the root of all evil."

Money is neither good nor evil: it is neutral. Our attitude about money and our use of money is what involves us in good or evil.

Money, it is said, cannot buy happiness. This can be a very naive attitude.

There is great happiness to be derived from being able to provide a comfortable and attractive home for one's family. Great happiness can come from being able to entertain one's friends. The parent who is able to provide the best medical care for his child is gratified for the blessing of money in the bank.

Monks take a vow of poverty, but they only do this in the sense that they as individuals will not possess anything. Monks may eat well and live comfortably.

On the contrary, poverty can be degrading and ugly. It can breed sickness and disease. Poverty can be the root of great evil.

Each of us—with income small or large—finds constant heavy demands being made upon his income. Indeed, the larger the income, the greater ingenuity is used to persuade us to support innumerable causes.

There are probably no people on earth more generous than Americans. Consider the number of institutions, agencies and causes supported by the free will giving of our people. In a free society this is of course necessary, but this generosity and concern does not just happen. It is a part of our Christian culture.

Almost every worthy cause to which we give, was originally inspired from Christian concern. Our whole educational system in America was developed by the Church. Our first public schools came into being in order to teach the reading of the Bible. Our oldest and finest colleges and universities were originally Church schools.

We can be grateful daily that so many have done so much out of the generosity of their hearts. We can also be most thankful that the Church has succeeded in instilling into the very fabric of this nation a sense of responsibility for good causes.

The concern today is not that there isn't money available. The concern is how to channel this money into those areas where it will do the most good.

Generally speaking, clergy love their work—everything about it except asking for money. It is recognized, of course, that this is necessary, and like every other institution and agency, the Church realizes that the best approach produces the greatest result.

Somehow, this doesn't seem quite right, but the bold facts confront us—our money goes in the direction in which there is the greatest pressure. It may be the pressure of a college education for our children or it may be the desire for a boat or it may be the need for a new car. People who give to the Church what they feel they can afford to give usually give very little in proportion to their income because the pressure from the Church, in most places, is really not very great, neither the clergy or members of a

"Christian Stewardship Is an Attitude,
or a Conviction,
that All Things Belong to God."

congregation being willing to exercise anything but the most cautious kind of pressure.

There are several ways of approaching the subject of giving to the Church.

One is to outline the needs and to present them in as dramatic a way as possible in order to arouse the desire on the part of the people to give.

One way is to set a standard and say: "According to the Bible, a man ought to tithe." This is to say, 1/10 of our income belongs to God.

The fact of the matter is: *everything* we possess belongs to God. It comes from God and, therefore, our use of all of our money comes under God's judgment. We are stewards of God's gifts. This includes not only our money, but our children, our loved ones, our homes, our health, our education, our time—*everything* that we possess comes from God.

The Church cannot be just concerned with what a man pledges. As St. Paul said: "Though a man give all of his possessions to feed the poor and hath not love, it availeth him nothing."

The matter of Christian stewardship involves the total man or his total life. It involves not only what he does with his life, but the attitudes that underlie all his actions. How he uses his time is as much a matter of Christian Stewardship as how much he gives.

Hospitality is a Christian virtue. The money it costs to make our homes available as a place of fellowship: this too is a part of our stewardship.

Perhaps it could be said: Whatever we do for others, without thought of gain for ourselves, is an offering to God.

Having said this, it would be quite possible for a man to be a most generous person and never give one cent to the Church. It is, however, at this point that we have to evaluate true Christian Stewardship. True Christian Stewardship is not just being generous: it is using God's gifts as His steward. Using them, all of His gifts, not as though they belong to us, but as He intends and desires them to be used.

The question then becomes: What does God intend for His Church?

We must give to the support of the work of the Church that which is required to do the work of the Church, whatever this amount may be. It may require far more than a tithe, for a tithe is only a standard of giving.

If we cannot afford to give what is necessary, than we are living beyond our means and here again is where Stewardship enters in. We must choose.

The amount we give towards the work of the Church will be in direct proportion to how important we believe the Church to be in terms of fulfilling God's purpose in His world.

Christian Stewardship is an attitude or a conviction that *all* things belong to God; we are accountable to Him.

—A.R.H.

WHAT ABOUT COMMUNISM IN OUR CHURCHES?

**There Is No Time Left to
Perpetuate Myths
Which Can Destroy Us.**

One of the real successes the communist movement has enjoyed in its effort to divide and conquer the free world is in making otherwise sensible and intelligent individuals believe that the leadership of the churches of America in general, and of the National Council of Churches in particular, is infiltrated by Communists.

Consequently, we thought it well to reproduce Louis Cassels' article "What About Communism In Our Churches?" printed originally in the July 1961 issue of The Episcopalian (a magazine every church family should receive and read).

It is reprinted with the prayer that all Christians, whether liberal or conservative, may have God's grace to love one another and to trust one another as both groups try to serve our Lord in accordance with their understanding of His Gospel.

—Henry I. Louttit,

TWO EPISCOPAL laymen were having a troubled conversation at the headquarters of the Justice Department in Washington, D. C. One of them was a newspaperman. The other was a high official of the Federal Bureau of Investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the layman.

He paused and stared out of his office window at the throngs of spring tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the Communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Sapping the vitality of Christian churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But they are constantly alert for opportunities to disrupt churches by more devious methods.

One obvious method is to infiltrate the churches by having disguised Communists work their way up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they have found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man. As a practical matter, it is enormously difficult for a Communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U.S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book, *Communism and the Churches*, re-

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cently published by Harcourt, Brace.

Dr. Roy sums up his findings in these words:

"Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these . . . the proportion who have been affiliated with Communist efforts in any way *what-ever* has been exceedingly small—perhaps slightly over 1 per cent."

"The number who have been Communists, or persistent—and identifiable—fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communist apparatus. Today, perhaps twenty-five of this number remain—or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits."

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction—that the Communists have made very little headway in their thirty-year effort to penetrate American churches.

During the past few weeks, FBI Chief Inspector William C. Sullivan has delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

"But this is a patent falsehood. The truth of the matter is that the Communist party has *not* achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable bulwarks in the crusade against communism. There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism." THIS IS NOT TRUE!

Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Mr. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause. 2

The Communists apparently feel the same way. The FBI has observed that they are very unhappy about Mr. Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans believe they have infiltrated the churches is almost as effective in sowing discord and dissension as an actual in-

1% = 5,000 !

Communism believes that all evil is rooted in a system, not in man. Thus it must dedicate every effort to overthrowing that system by causing industrial warfare and strife. Over its ruins will be built the perfect Communist state, which can do no evil. From then on, life will be ideal.

Christianity continually reminds us that the root of evil lies in the heart of man, and that, until man is changed, any system will lead to evils, exploitation, and oppression.

—U. N. World

filtration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Some churchmen may be tempted to give the vigilantes a dose of their own medicine by hinting darkly that they *could* be hidden Communist agents, wearing the perfect disguise of rabid Communist-hunters. But however plausible this suspicion might be made to sound, there is no evidence to support it.

On the contrary, the evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of Churches of Christ in the U.S.A.

In a recent letter to the clergymen of his diocese, Episcopal Bishop William Crittenden of Erie said church members must learn to "be on guard" against "unwarranted attacks on Christian clergymen of unquestioned repute, including Episcopalians, on the social action program of the churches, and on the National Council of Churches."

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view."

This plea for sanity won't endear Bishop Crittenden to the Communists. Nor do the Communists appreciate any one of a dozen or more other Episcopal bishops who have commented similarly on this specific problem in the past few months. In fact, the Communists may learn to dislike these courageous bishops almost as much as they dislike Chief Inspector Sullivan of the FBI and his colleagues.

Are there really Communists in our churches? Perhaps a better question to ask ourselves is: Who are the people who are really helping the Communists today?

TRUE

No material was available from the Episcopal Churchwomen for the September issue of **PALM BRANCH**. All correspondents for the Episcopal Churchwomen are urged to get material for October or November issues to Mrs. James G. Bartley, Secretary of Promotion, Cathedral of St. Luke, 130 N. Main Street, Orlando, Florida, **IMMEDIATELY** (November deadline: October 5).

Churchwomen's 1961-62 Calendar Highlights

Sept. 17-29 Triennial Meeting, Detroit, Michigan.
Oct. 10-11—ECW Executive Board Meeting, Conference Center, Camp Wingmann.
Oct. 30—St. Petersburg Deanery Meeting, Good Shepherd, Dunedin.
Oct. 31—Orlando Deanery Meeting, St. James', Leesburg.
Nov. 1—All Saints' Day, Fall Ingathering of United Thank Offering, Lakeland Deanery Meeting, Bishop Gray Inn, Davenport.
Nov. 2—Tampa Deanery Meeting, St. Andrew's, Tampa.
Nov. 3—World Community Day, United Church Women, Sarasota Deanery Meeting, Annunciation, Anna Maria.
Nov. 13—Miami Deanery Meeting, St. John's, Homestead.
Nov. 14—Fort Lauderdale Deanery Meeting, Intercession, Fort Lauderdale.
Nov. 15—Palm Beach Deanery Meeting, St. Andrew's, Lake Worth.
Nov. 16—Daytona Beach Deanery Meeting, St. Gabriel's, Titusville.
1962
March 9—World Day of Prayer, United Church Women.
March 12—Miami Deanery Meeting, St. Thomas', South Miami.
March 13—Fort Lauderdale Deanery Meeting, St. Joseph's, Boynton Beach.
March 14—Palm Beach Deanery Meeting, St. George's, Riviera Beach.
March 15—Daytona Beach Deanery Meeting, Holy Trinity, Daytona Beach.
March 16—Orlando Deanery Meeting, Cathedral, Orlando.
March 19—Lakeland Deanery Meeting, Good Shepherd, Lake Wales.
March 20—Tampa Deanery Meeting, St. John's, Tampa.
March 21—St. Petersburg Deanery Meeting, St. Peter's, St. Petersburg.
March 22—Sarasota Deanery Meeting, St. Raphael's, Fort Myers Beach.
May ??—Annual Meeting and Diocesan Convention.
May 4—May Fellowship Day, United Church Women.
May 6—Church Periodical Club Sunday.
May 31—Ascension Day, Spring Ingathering of United Thank Offering.



These three men were ordained deacons.



Lauderdale Acolytes were honored.



Around

Ordained to the diaconate on June 29 at St. Luke's Cathedral by the late Bishop Moses were the men pictured above: James Giles Radebaugh, new curate at Holy Trinity, Melbourne; Larry Dillon Lossing, serving St. John's, Belle Glade, and Holy Trinity, Pahokee; and Charles Bidwell Farrar, serving Guardian Angels, Lake Worth.

The Very Rev. Frank L. Titus, dean of the Miami deanery and rector of the Church of the Holy Cross, Miami, recently held a five-day preaching mission in Nicaragua, Diocese of Central America. Dean Titus also visited the Missionary District of Panama, preaching at the Cathedral of St. Luke in Ancon.

A new church building for Christ the King Church, Azalea Park, Orlando, was begun when ground was broken (below left) on the 7th Sunday after Trinity by Bishop Louttit, assisted by the rector, Fr. John T. Russell, and the curate, Fr. Willard Lynn.

Thanks, Acolytes! All Saints Parish, Fort Lauderdale, thanked its acolytes and choir boys (see photo above) with a father-son banquet at a local restaurant. Fr. Minich, vicar of Holy Sacrament, West Hollywood, spoke to the gathering of approximately 100.

St. James Episcopal Church, Ormond Beach, reports two special events of general interest in recent months. Bishop Louttit officiated at the ground-breaking for the new church building on May 7 (see the photo below), and a reception was given on June 12 in observance of the 50th Anniversary of the ordination to the ministry of Father Milton S. Kanaga, who serves St. James as Associate Priest. Approximately 175 attended the reception, and a purse of \$425 was presented to him in appreciation of his fine and dedicated ministry. St. James' new church and classroom setup is costing \$153,128, seats 450. The old church, built in 1890, will become the chapel.

DEDICATIONS AND PROCESSIONS WITNESS TO THE VITAL GROWTH

At Orlando's Azalea Park: a ground-breaking.



New church building started at Ormond Beach.





Junior E.Y.C. elected these officers.



Daytona Beach Deanery youth gathered for a beach outing.

the Diocese



The four pretty girls pictured above are the officers, new and old, of the Junior High E.Y.C. for the Diocese, from left: Outgoing President Gail Bryan of St. Luke's, Mulberry; Outgoing Secretary Janet Findeisen of St. Philip's, Coral Gables; New Secretary Nancy Taylor of St. Mark's Venice; and 1961-62 President Sally Puncke of St. John's, Homestead.

A record class of 34 was confirmed on April 16 at St. Matthew's, St. Petersburg, by the late Bishop Wm. F. Moses. The Rev. J. McNeal Wheatley, Sr., presented the class. The congregation is three years old.

Last April, Fr. John A. Benton, Jr., of St. John's, Kissimmee, blessed the foundations (photograph below) for the new parish hall which has now been completed on a new 10-acre site. The church building has now been moved to the new location also, without missing a service.

Maj. Gen. C. H. Gerhardt (Retired) of Winter Park, former president of the Episcopal Churchmen of South Florida, was elected vice chairman of the Laymen of the Fourth Province at the provincial meeting held at the University of the South, Seawee, Tenn., June 22-25.

A Palm Beach Junior College student, active in St. Andrew's Episcopal Church, Lake Worth, was one of the students participating in the Church's Summer Opportunities Program, working with the Navajo Indians through Good Shepherd Mission, Fort Defiance, Ariz. Jeffrey D. Knox, son of Mr. and Mrs. Donald Knox, is chaplain of the Canterbury Club at the Junior College, member of the Brotherhood of St. Andrew, and of St. Vincent's Guild of Acolytes.

Miami Deanery Keymen met at the Church of the Holy Comforter, Miami, on June 8, reports Temporary Chairman L. D. Fallaize.

Youngsters of the Daytona Beach Deanery Junior E. Y. C. enjoyed the outing shown in photograph above.

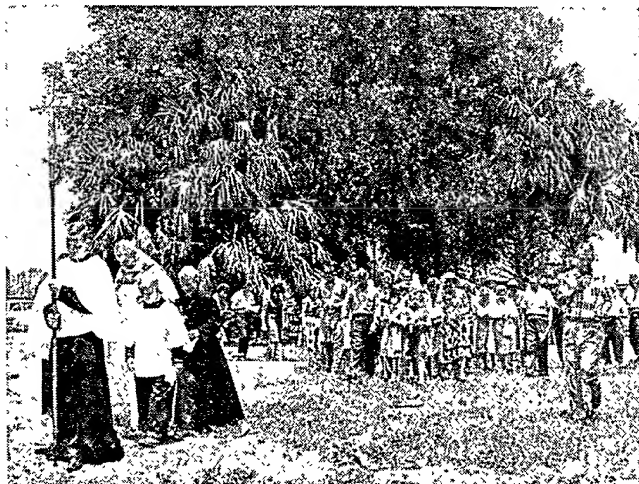
Bishop Louttit has cancelled the Annual Clergy Conference originally scheduled for October 25-27, because of the illness of Dr. Pierson Parker, who had been scheduled as guest lecturer. It seemed unwise to try to replace him, at this late date and under the circumstance of need for a special convention.

Mrs. Jere L. Stambaugh, Sr., of St. Alan's, Auburndale, has replaced Mrs. William L. Cramer as deanery director for the Lakeland Deanery Episcopal Churchwomen.

"Beating the bounds" of St. Matthew's parish, St. Petersburg (see the photo below), was inaugurated on Rogation Sunday by the rector. Over 200 persons took part in the procession, a revival of an old English custom.

OF THE EPISCOPAL CHURCH IN THE DIOCESE OF SOUTH FLORIDA

Kissimmee blesses foundation for new parish house.



St. Matthews, St. Petersburg, "bounds" the parish.



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The Palm Branch

*Official Organ
Of the Diocese
Of South Florida*

Volume LXII, No. 7

September, 1961

The Rt. Rev. Henry I. Louttit, D.D.
Bishop of the Diocese

The Rev. William L. Hargrave, S.T.M.
Executive Secretary

The Rev. A. Rees Hay, S.T.B.
Editor

*Member of the
National
Diocesan Press*

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Refugee Problem: 'Increasingly Critical'

Little has been done in the Diocese this summer to resettle Cuban Refugees—but the refugees are still flooding into Miami, creating an increasingly critical problem.

In spite of all efforts to resettle Cuban Refugees in other parts of the country, we must recognize that this is our special concern. Where parishes in the diocese have made an effort, wonderful things have happened. There has not, however, been anywhere near the kind of response needed.

Unless one actually were to see the vast numbers of Cuban men, women and children crowding into the Refugee Center in Miami, one could not visualize the urgency for the Church to set up its refugee resettlement work. There is no future for these people in Miami. They must be resettled in other parts of Florida, as well as other parts of the country.

We have an excellent organization in each Deanery prepared to help any congregation take part in our resettlement program. We here list the names of the teams:

Miss Eleanor Clancy, National Council Representative at the Refugee Center in Miami, 223 NW 3d Ave., Miami; Mrs. Ben H. McConnell, Diocesan Chairman, 1028 Princeton Place, Lakeland.

Tampa Deanery—The Rev. Robert Maurais, chairman, St. Andrew's, Tampa; Mrs. William Koester, 500 Bosphorus Ave., Tampa; Dr. James Fickes, 17 Spanish Main, Tampa.

Palm Beach Deanery—The Rev. Leslie Jenkins, chairman, St. John's Church, Lake Worth; Mr. and Mrs. Erroll S. Willes, 709 SW 7th Street, Ft. Pierce; Mrs. Manolo Santiera, Jr., 983 N. Lake Way, Palm Beach.



Miss Clancy

Lakeland Deanery—Dr. and Mrs. Ben H. McConnell, 1028 Princeton Place, Lakeland.

Fort Lauderdale Deanery—The Rev. Robert E. Liebenow, chairman, St. Ambrose, Fort Lauderdale; The Rev. Louis A. Parker (Ret.), 161 S.E. Court, Pompano Beach; Mr. and Mrs. Barrett F. Bates, 1731 SE 14th St., Ft. Lauderdale.

Orlando Deanery—The Rev. Lyon Williams, chairman, All Saints Church, Winter Park; Mrs. Thomas C. Ross, 910 Maitland Ave., Maitland; Mr. John R. Diggs, 320 Lakeview Ave., Orlando; Col. Clayton, Box 1025, Winter Park.

Daytona Beach Deanery—The Rev. Frank Butler, chairman, St. David's-by-the-Sea, Cocoa Beach; Mr. and Mrs. Roger S. Williams, St. Mary's, Daytona.

St. Petersburg—The Rev. J. McNeal Wheatley, Sr., chairman, St. Matthew's, St. Petersburg; Mr. and Mrs. Frank Sarazin, 1851 Ridgeway, Clearwater.

Sarasota Deanery—The Rev. James D. Hubbs, chairman, Good Shepherd, Punta Gorda; The Rev. Richard Lamber, Trinity-by-the-Cove, Naples.

Miami Deanery—The Rev. David C. Butts, chairman, St. Matthew the Apostle, So. Miami; Mrs. Edward L. Davant, 908 Granada Grove Court, Coral Gables; Mr. Paul M. Marko, 1335 Alton Road, Miami Beach; Mrs. Coman Munroe, 1421 Urbino Avenue, Coral Gables; Mr. and Mrs. Philip Bowman, 3450 Oak Ave., Coconut Grove; Mrs. A. Travers Ewell, 8400 S.W. 53rd Ave., Miami; Mrs. Robert Lehfeldt, 1267 S.W. 16th Street, Miami; Mrs. A. S. DeCesar, 3221 N.W. 6th Street, Miami; Mrs. F. G. Carratala, 3441 N.W. 16th Terrace, Miami; Mrs. Jessica Ginder, Miami.

Deanery Meets Cancelled

The usual fall deanery meetings for laymen have been cancelled, due to the death of Bishop Moses and the probability of two special conventions this fall.

Parishes, Missions Respond Well to Self-Study

All but three of South Florida's 175-odd congregations have furnished the detailed maps which were the first phase of the Diocesan Self-Study, inaugurated in early summer with the help of National Council's Division of Research and Field Study, reports the Chairman, Canon William L. Hargrave, diocesan executive secretary.

The next phase, from September 15-October 30, will involve filling out Self-Study Forms on each congregation, each city and each county. The third phase will be the Episcopal Census to be conducted November 1-30 as part of the Every Member Canvass in each parish and mission.

Parish and mission visitations will be conducted by the National Council representatives between September 18 and December 9.

1914-1915 NEWS
12/20/61

Hoover Aide Says Clergy Most Loyal

DALLAS, Tex. (AP) — The Communist Party has never substantially infiltrated the American clergy, says the No. 2 man of the Federal Bureau of Investigation.

"There can be no doubt as to the loyalty of the overwhelming majority of the clergy to our nation," William C. Sullivan, assistant director of the FBI, told a meeting at the Highland Park Methodist Church last night.

Matched against the 300,000 ordained clergymen in the United States, the proportion who wittingly or unwittingly aided the Communist movement is exceedingly small, he said.

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October 24, 1961

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Religion

U. S. Department of Justice
Federal Bureau of Investigation
Washington 25, D. C.

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Gentlemen:

If available, please forward 50 copies each of reprints
of addresses by J. Edgar Hoover, as follows:

1. Communism: The Bitter Enemy of Religion
2. God and Country or Communism?
3. Communist Illusion and Democratic Reality

This material is for distribution locally in connection
with education in Americanism.

Thank you for any cooperation you may be able to give us.

Very truly yours,

LJA:gr

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THE UNITED STATES
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Mr. Belmont ✓
Mr. Mohr ✓
Mr. Callahan ✓
Mr. Conrad ✓
Mr. DeLoach ✓
Mr. Evans ✓
Mr. Malone ✓
Mr. Rosen ✓
Mr. Sullivan ✓
Mr. Tavel ✓
Mr. Trotter ✓
Tele. Room ✓
Mr. Ingram ✓
Miss Gandy ✓

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington 25, D. C.

Dear Mr. Hoover:

I very much appreciate your letter of October 19, in response to my inquiry of October 12. This does a great deal to clarify the questions I had in this connection. It would appear that, as is often done, the writer of the article in question took two paragraphs out of the complete context, which, while not a distortion, certainly did not convey the full meaning of Mr. Sullivan's remarks.

If available, I would appreciate an additional supply of 25 copies of Mr. Sullivan's remarks, "Communism and Religion," for distribution to a number of local people who have expressed concern about this situation.

Thank you for your consideration.

Very truly yours,

LJA:gr

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cover letter 10-31-61

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OCT 30 1961

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October 31, 1961

EX 104

Jefferson City, Missouri

Dear [redacted]

ALL INFORMATION CONTAINED
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DATE 2/2/01 BY 3903E1WJ/m

REC'D-READING ROOM
FBI

Your letter dated October 23, 1961, has been received and I want to thank you sincerely for your expression of confidence in the work being done by the FBI. I hope that our efforts will continue to merit your esteem.

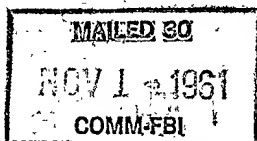
With respect to your discussion, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempt to replace our national traditions with the atheistic philosophy of communism.

In view of your interest, I am enclosing several items dealing with the general subject of communism which may be of assistance to you.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
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Gandy _____

Enclosures (5)
Enclosures and NOTE next page
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Enclosures (5)

Communism and Religion in the U.S. (Assistant Director Wm. C. Sullivan)

God and Country or Communism

Introduction 10-61 LEB

The Communist Party Line

Series from "Christianity Today"

~~The Communist Menace~~

NOTE: Correspondent is not identifiable in Bufiles.

FIRST CHRISTIAN CHURCH
CAPITOL AVENUE AT ADAMS
JEFFERSON CITY, MISSOURI
October 23, 1961

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. DeLoach
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover,

*Communist Infiltration into
Regions*

During the last several weeks attacks on
clergymen as being "pink", "un-American", and
even "communist", have increased in intensity
in this community.

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Some time recently I read a statement by you
from your office that had been released just a
short time ago, to the effect that such attacks
are unwarranted, and that, on the whole, American
clergymen are loyal citizens of these United States.

In order to answer some of the accusations here on
the local level -- and some of the accusers claim
to quote you -- I would appreciate your sending
such statements or findings released by you or
your office as referred to in the preceding para-
graph.

As one among millions of grateful Americans, may
I express my appreciation of the manner in which
you are carrying out your multiple and demanding
responsibilities.

Yours sincerely,

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Notables Urge JFK to Nullify McCarran Edict

IN A PETITION to President John F. Kennedy, 322 citizens called on Monday for executive action to halt further proceedings under the Internal Security Act and the membership provisions of the Smith Act. They declared that the June 5 decisions of the U. S. Supreme Court pose grave dangers to the vital interests of the country.

The petition submitted to the President was initiated by 25 individuals. Included were two bishops of The Methodist Church, Lloyd C. Wicke of the New York area and Edgar Love of the Baltimore area; and one bishop of the Protestant Episcopal Church, the Right Rev. Walter Mitchell of California. Ten other ministers and rabbis were among the initiators.

In addition to Bishop Love, two other Negro leaders were initiators, Mrs. Modjeska M. Simkins, vice president of the Southern Conference Educational Fund, of South Carolina and Prof. G. Murray Branch of Atlanta University.

Six other college and university professors joined in initiating the petition and two lawyers.

The five to four decisions of the Supreme Court, the petitioners say, while so far limited to the Communist Party, to the registration requirement, and to membership in the Communist Party, carry far broader implications.

The decision upholding the

Internal Security Act "in the guise of regulation, effectively prohibits freedom of association and speech specifically protected by the First Amendment of our Constitution", the petition contends. The same opinion is voiced concerning the decision in the Smith Act case which has already jailed Junius Scales, former Communist Party member, solely because of his association in an organization which

advocates revolutionary change", according to the petition.

"If these decisions are permitted to stand, they will stimulate ever greater repressions, ever bolder invasions of our protected freedoms, roundups of dissenters, book burnings and a permanent corps of informers", the petition concludes.

The President's action is called for, petitioners say, "to safe-

(Continued on page 11)

The Washington Post and _____
 Times Herald _____
 The Washington Daily News _____
 The Evening Star _____
 New York Herald Tribune _____
 New York Journal-American _____
 New York Mirror _____
 New York Daily News _____
 New York Post _____
 The New York Times _____
 The Worker 1/15/61 _____
 The New Leader _____
 The Wall Street Journal _____
 Date _____

Notables

(Continued from page 1)

guard our freedoms and to maintain the integrity of our democratic traditions".

Specifically, Kennedy was asked to recommend to the Department of Justice that it withdraw its petition to the Subversive Activities Control Board against the Communist Party and ask for dismissal of the order to register. The President was also asked to request the Congress either to repeal the Internal Security Act or suspend further operations under it.

He was urged, at least, to arrest proceedings against organizations other than the Communist Party until the validity of the registration provisions can be tested legally.

And the President was asked to grant a pardon to Junius Scales and to permit no further proceedings under the membership clause of the Smith Act.

The total list of 322 signers includes some 90 ministers and rabbis, more than 70 professors and educators; 30 lawyers; 20 authors, journalists and editors; 17 physicians and nine artists.

Among endorser of the petition, in addition to the prominent initiators, are William Ernest Hocking, Harvard professor-emeritus; Bishops Malcom E. Peabody, G. Ashton Oldham and Arthur W. Moulton of the Protestant Episcopal Church; the Rev. John Haynes Holmes, minister-emeritus of The Community Church, New York; Freda Kirchwey, former publisher of *The Nation*; the Rev. Clarence T. R. Nelson of Scott Memorial Methodist Church, Detroit; C. S. Wells, president of the Cleveland Division of the Brotherhood of Sleeping Car Porters; Dr.

Arthur L. Swift, Jr., former dean and vice president of the New School for Social Research, New York; the Reverend Professors Paul Lehmann of Harvard Divinity School, John Oliver Nelson of Yale Divinity School and Harvey K. McArthur of Hartford Seminary Foundation. Also Los Angeles attorneys A. L. Wirin and Robert W. Kenny, former California attorney-general; Dean W. A. Brownell, School of Education, University of California; Miss Lucy P. Carner, vice president of the Women's International League for Peace and Freedom.

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. F. J. Baumgardner *JFB* DATE: October 31, 1961

FROM : Mr. J. T. Harrington

SUBJECT: COMMUNISM AND RELIGION
INTERNAL SECURITY - C

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

*communist infiltration
into Religion*

3-1
 An article in "The Worker" 10/15/61 disclosed that 322 citizens signed a petition to President John F. Kennedy to halt further proceedings under the Internal Security Act of 1950. A review of the list disclosed the names of several ministers thereon. There is set forth below the identities of such ministers with comments concerning the review of Bufiles on same.

U.S.
 Bishop Malcolm E. Peabody
 Protestant Episcopal Church

Bishop Malcolm E. Peabody was a sponsor of the National Council of American Soviet Friendship, Inc., from 1943 to 1949. (100-146964)

50
 ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 9/21/01 BY 31063E1/NAOL

U.S.
 G. Ashton Oldham (Bishop)
 Retired Protestant Episcopal
 Bishop of Albany, New York

*SPONSOR for
front groups*

No investigation has been conducted concerning Oldham. However, the files of this Bureau disclose that the following organizations listed Rev. G. Ashton Oldham as a member or sponsor.

1. American Friends of the Chinese People (on National Advisory Board, 1940-1942).
2. Council Against Intolerance in America (member 1941, 1943-1945).
3. Voluntary Christian Committee to Boycott Nazi Germany (member, 1941).
4. National Committee to Combat Anti-Semitism (Sponsor, 1944).
5. World Youth Conference (sponsor, 1945).

an
 In addition, the National Federation of Constitutional Liberties listed Rev. Oldham in 1945 as one of the signers of a statement which favored the order of the United States Army which granted commissions to members of the Communist Party. In June, 1950, Oldham was a sponsor of the Committee for Peaceful Alternatives.

100-403529

- 1 - Mr. Baumgardner
 1 - Mr. Harrington

JTH:mar
 (3)

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MCT-22
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X-102

Memorandum to Mr. Baumgardner
Re: Communism and Religion
100-403529

In addition to the above, Oldham was a signer of a letter to President Eisenhower urging Congress to repeal or revise the McCarran-Walter Immigration Act; a signer of the World Peace Appeal in 1950; a sponsor of the American Committee for Yugoslav Relief, Inc., in 1947; and was listed as a sponsor for Russian War Relief, Inc., in 1942. (62-60527-44570)

~~XXXXXXXXXX~~
Protestant Episcopal Bishop
1920-1946 - Utah

active IN
Front
Groups.

A security type investigation in 1949 and 1951 did not disclose Communist Party membership, however, Bufile disclosed [] had participated in activities of the following groups which have been cited as communist by the Attorney General :

American Committee for Protection of Foreign Born - Chairman, 1948-1952.

Civil Rights Congress - Signed appeal denouncing HCUA activities in 1947.

Joint Anti-Fascist Refugee Committee - Chairman, 1948.

National Council of American-Soviet Friendship - Sponsor, 1946, and Board member 1949-1952.

In addition to the above [] has been reported as sponsoring the following groups:

American Continental Congress for Peace, 1949.

American Peace Crusade, 1951.

Mid-Century Conference for Peace, 1950.

National Council of the Arts, Sciences and Professions, Cultural and Scientific Conference for World Peace, 1949.

World Peace Congress, Paris, 1949.

Second World Peace Congress, Warsaw, 1950.

World Peace Council, member, 1952.

(100-361369-10)

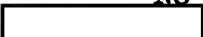
~~XXXXXX~~
Rev. Clarence T. Nelson
Methodist Church
Columbus, Ohio

Nelson is a Vice President of the Methodist Federation for Social Action and a member of the National Executive Committee of the organization. In 1954 his name appeared on a list of signers of a petition to Congress to schedule hearings to appeal the Walter McCarran Act which list was in the hands of the American Committee for the Protection of Foreign Born. In 1952 his name appeared on a partial list of sponsors



Memorandum to Mr. Baumgarder
Re: Communism and Religion
100-403529

to defend Negro leadership. Results of investigation of Nelson disclose that he is primarily concerned with integration and is a pacifist. There is no indication that he has ever been a member of the Communist Party. (100-415798-11)


Harvard Divinity School *Mass*




No information of a subversive nature is contained in Bufiles on 


Yale University Divinity School *Conn*

The Bureau has never conducted an investigation on 
In 1953  was one of the signers of a petition to President Truman appealing for amnesty for Smith Act prisoners. (100-16922-52)


Hartford Theological Seminary
Hartford, Connecticut

b6
b7C

No investigation has been conducted on  however, Bufile discloses that  appeared as a witness for the defense in June, 1956, at the hearing concerning the American Committee for the Protection of Foreign Born before the Subversive Activities Control Board.  was a signer of a letter in September, 1955, on the letterhead of American Committee for the Protection of Foreign Born to President Eisenhower urging him to transfer the Immigration and Naturalization Service from the Justice Department and make it an independent Government agency. (100-423554-1)

ACTION:

Submitted for record and filing purposes in Bufile 100-403529 on "Communism and Religion."

JTH

[Signature]

Federal Bureau of Investigation
Records Branch10-19, 1961

☒ Name Searching Unit - Room 6527
☐ Service Unit - Room 6524
☐ Forward to File Review
☒ Attention
☒ Return to

817RB 2092
 Room Ext.

Type of References Requested:

☐ Regular Request (Analytical Search)
☐ All References (Subversive & Nonsubversive)
☐ Subversive References Only
☐ Nonsubversive References Only
☒ Main sub References Only

b6
 b7C

Type of Search Requested:

☐ Restricted to Locality of _____
☒ Exact Name Only (On the Nose)
☐ Buildup ☐ Variations

Subject

Birthdate & Place _____

Address _____

Localities _____

R# _____

Date 10-19

Searcher
 Initials G

Prod. _____

FILE NUMBER

SERIAL

<u>NI</u>	100 - 17800
<u>NI</u>	100 - 184457
<u>NI</u>	106 - 477
<u>NI</u>	100 - 184690
<u>NI</u>	65 - 56270
<u>I</u>	100 - 414738

Apprx 250 see's not listed

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 2/24/01 BY 3903 EWD/jw

10-19, 1961

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	Supervisor Room Ext.

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☐ All References (Subversive & Nonsubversive)
☐ Subversive References Only
☐ Nonsubversive References Only
☒ Main sub References Only

And see references

☐ Restricted to Locality of _____
☒ Exact Name Only (On the Nose)
☐ Buildup ☐ Variations

b6
b7c

Subject [REDACTED] b7C
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 Address _____

Localities

R# _____ Date 10-19 Searcher Initials O

Prod. _____

FILE NUMBER

SERIAL

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Federal Bureau of Investigation
Records Branch

10-19 , 1961

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	Supervisor Room Ext.

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☐ Regular Request (Analytical Search)
☐ All References (Subversive & Nonsubversive)
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☒ Main Sub. References Only

Type of Search Requested:

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Subject

Birthdate & Place

Address

Localities

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Prod.

FILE NUMBER

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10-19 , 1961

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☐ Buildup ☐ Variations

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Federal Bureau of Investigation
Records Branch10-19, 1961

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	Supervisor Room Ext.

Type of References Requested:

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Prod. _____

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NP 62-60527-44570 Sum 9/22/53
9-7915

Appx 100 sels not listed

Federal Bureau of Investigation
Records Branch10-19, 1961

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	Supervisor Room Ext.

Type of References Requested:

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<input type="checkbox"/>	All References (Subversive & Nonsubversive)
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	FILE NUMBER	SERIAL
NP	161-10498-1040	
I	100-146964-13	
NP	100-226223-5 p.38	
NP	100-339519-2	
I	105-2881-11	
I	100-146964-258	
NP	100-380193-11 p.6	
I	100-146964-84	
NP	-20	
SI	121-2673-4 ep. 161	
SI	62-58854-85 p.74	
I	100-146964-977 p.4, 744 p.5	
I	1159 p.85; 1477 p.5	
NP	100-15252-39 ep 432	
I	121-23166-6 ep. (In Page # given)	
I	100-346992-14 ep.5	
I	161-204-17	

62-60527-31466 Sum 10/29/52
 App 25 refs on Varos & lists not listed (?)

November 3, 1961

REC-13 100-403529-288

NOV 3 3 59 PM '61
REC'D-READING ROOM
FBI

[Redacted]
Ojai, California

Dear [Redacted]

Your letter of October 31, 1961, has been received, and the interest which prompted you to write is appreciated.

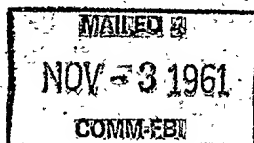
Although I would like to be of service, the FBI is an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any organization, publication or individual. I regret that I am unable to help you and hope you will not infer in this connection either that we do or do not have data in our files relating to the subjects of your inquiry.

Enclosed is some literature dealing with the general subject of communism which may be of interest.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



Enclosures (5)
1061-LEB Intro
The Deadly Contest
A View of Reality
Communist Illusion & Democratic Reality
The Communist Party Line

SEE NOTE NEXT PAGE

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAIL ROOM ☐ TELETYPE UNIT ☐

DCL:js* (3)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 35063CE/ALC

[REDACTED]

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NOTE: Correspondent is not identifiable in Bufiles. Dr. Edwin T. Dahlberg is a past President of the NCCC. Rev. Edwin T. Dahlberg has reportedly been affiliated with several communist front organizations. In 1943, he was the subject of a sedition investigation based on an allegation he was affecting the morale of members of the Armed Forces. The investigation was closed after individuals advised that Dahlberg was not known to have made seditious statements. (100-164766)

The National Council of Churches of Christ (NCCC) includes in its membership the leading Protestant churches in the country. Various critics of the Council, without access to factual data to support their assertions, have claimed this group is communist controlled or influenced. The FBI, of course, has not investigated the NCCC. (100-50869)

The World Council of Churches is allegedly composed of most of the Christian churches throughout the world except the Roman Catholic Church and certain small sects. Bufiles contain no identifiable information of a derogatory nature concerning this organization. Many inquiries have been received regarding communist infiltration of this organization. (100-231551)

[Redacted]
Ojai, California

Oct. 31, 1961

J. Edgar Hoover
Federal Bureau of Investigation
Washington, D.C..

Communism & Religion

Dear Sir:-

I am interested in securing some material on the infiltration of communists in the Churches of America. I would also appreciate material on the National and World Council of Churches. We are particularly interested in receiving material on Dr. Edwin T. Dahlberg.

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b7C

God bless you in your work in exposing communism.

Very sincerely,
[Redacted]

*ack
11-3-61
DCL: 92
mm*

ALL INFORMATION CONTAINED
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DATE 2/21/01 BY B1263 E16 JAL/L

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100-403529-288

NOV 6 1961

EX-112

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FBI
REC'D COMM & 10062

CORRESPONDENCE

November 6, 1961

REC-4

100 - 403529 - 289

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/21/01 BY 3906351 JSA/ML

Pasco, Washington

Dear [redacted]

Your letter of October 30, 1961, with enclosure, has been received, and I welcome this opportunity to clarify our position in this matter.

It is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan endeavoring to control our established institutions. Patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. But this opposition must be careful, constructive and positive, and it must always be kept within the due process of law. In reference to Mr. Cassels' article, Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively and, in this connection, I would like to assure you that representatives of this Bureau who are privileged to speak before various groups throughout the country do so with my full knowledge and approval.

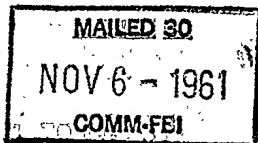
In view of your concern I am enclosing an outline of Mr. Sullivan's remarks, as well as some other material on communism you may like to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____



Enclosures (4) Listed next page

NOTE: See next page

NOV 14 1961

MAIL ROOM ☐ TELETYPE UNIT ☐

CJH:jlw (3)

REC'D-READING ROOM

Nov 6 3 58 PM '61

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[REDACTED] November 6, 1961

b6
b7C

Enclosures (4)

Communism and Religion by Assistant Director W. C. Sullivan

The Communist Party Line

Communism: The Bitter Enemy of Religion

Christianity Today Series: The Communist Menace

NOTE: Bufiles contain no information concerning correspondent. He enclosed a church bulletin issued by the Pasco Presbyterian Church, Pasco, Washington, which contained the article by the United Press International correspondent Louis Cassels which was originally published on 4/29/61.

October 30, 1961

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Sir:

Enclosed find weekly bulletin from our Church that was received in mail by all members on October 28th. Remarks by Louis Cassels are self-explanatory and brings to light once again his remarks on April 29, 1961. There have been several instances of playing down the communist threat here on the local level since the Hollywood Bowl presentation two weeks ago.

[redacted] stated to me his direction and authority for this bulletin came from the State Presbytery office in the name of [redacted] I am concerned with the substance of this bulletin in that J. Edgar Hoover is not quoted directly in regards to authority that Mr. Sullivan is speaking for the FBI.

My reason for writing is to establish the authority, facts, statement, or otherwise, which permitted Mr. Sullivan to speak for the FBI. I would appreciate any information you can give me on this subject.

Religion

1 Encl: bulletin

Very truly yours,

Pasco, Wash.

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HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3943 ELM/HLK

EXP. PROC.

NOV 2 1961

ENCLOSURE

100-403529-289

NOV 2 1961

CORRESPONDENCE

ack: CJA:jlw
11-6-61

WIDE COMMUNIST INFILTRATION OF CHURCHES A FALSEHOOD

From the New York World-Telegram and Sun, Saturday, April 29, 1961: Once again charges of Communistic infiltration are being hurled against U.S. churches. Here statements from the FBI show how such wild claims by anti-Communistic "Vigilantes" are actually welcomed by the Reds.

"No rational person can be a sincere Christian and a sincere Communist. Communists know this. That is why they persecute Christian churches-sometimes openly, sometimes subtly-in every country in which they have gained power, from Russia to Cuba. In free nations like America, Communists cannot suppress the churches but must think of other tactics. Undoubtedly they have tried in the past to infiltrate churches by having disguised Communists work their way up to leadership - particularly in the clergy. They have learned that this is easier said than done. It is difficult for a Communist to pose convincingly as a dedicated Christian, even for the space of one conversation, let alone through the long years of seminary study and pulpit service required of any man who becomes an influential leader in U.S. church life. Although they have failed to infiltrate the churches in any substantial way there is evidence that the Communists like it when charges are made that they actually have done so. The Communists know that in the present climate of American feeling, there is no surer way of discrediting the leadership of churches and of sowing confusion and discord among their lay members than for the suspicion to be nourished that a substantial number of Christian clergymen are secret supporters of the Communist conspiracy. You may think all of this is far-fetched. But the Federal Bureau of Investigation does not. FBI Director, J. Edgar Hoover is deeply concerned about the danger that self-appointed "vigilantes" may in the name of anti-Communism, play into the Communists' hands.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/24/01 BY 35063612 BAK/LL

During the past few weeks, Mr. Hoover has sent FBI Chief Inspector William C. Sullivan to deliver speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are overrun with Reds. "These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Mr. Sullivan says. "But this is a patent falsehood. The truth is that the Communist party has not achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale." Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of Mr. Hoover. And the FBI Director has so informed a number of amateur Communist hunters, who wrote to him protesting Mr. Sullivan's speeches. "The most interesting reaction, "an FBI official told United Press International, "has been from the Communists. They are very upset by Mr. Sullivan's remarks.

They love to have wild charges of Communist domination hurled against America's churches. They know that such charges cause consternation, dissension, doubt and fear among church members. And they figure that anyone who succeeds in demoralizing America's churches is aiding their cause."

-By Louis Cassels, United Press International

100 - 403529 - 289

ENCLOSURE

PASCO PRESBYTERIAN CHURCH

A PLACE TO WORSHIP GOD

Morning Worship every Sunday at 9:00 and 11:00 A. M.
A Nursery is provided during both services.

Choirs:

Chancel—(Adults and College Age) Mrs. Sig Hansen, Director.
Chapel—(Sr. High) Mr. Wilbert Bode, Director
Boys' Chorus—(Jr. High Boys) Mr. Charles Smith, Director
Girls' Nonette—(Jr. High Girls) Mrs. Karl Palmer, Director.
Chime—(4, 5, & 6th graders) Mrs. Karl Palmer, Director.

Orchestra—(All Ages) Mr. Delmar Mabee, Director.

If You Enjoy Music We Invite You to Join One of the Above Groups.

EXCELLENT CHRISTIAN EDUCATION

Classes for Three Year Olds thru Adults

Beginners—(3 year olds) 9:45 & 11:00 A. M.
Kindergarten—(4 & 5 year olds) 9:45 & 11:00 A. M.
Primary—(1, 2, & 3rd grades) 9:45 & 11:00 A. M.
Junior—(4, 5, & 6th grades) 9:45 A. M. only.
Jr. High—(7, 8, & 9th grades) 9:45 A. M. Class held at 1724 W. Margaret.
Sr. High—(10, 11, & 12th grades) 9:45 A. M. Class meets in church office.
Adults—9:45 A. M. Class meets in sanctuary.
Membership Classes are held periodically.

OPPORTUNITIES OF FELLOWSHIP AND SERVICE

Youth Groups:

Scotties—(Jr. High age) Every Sunday at 7:00 P. M.
Presbyterians—(Sr. High age) Every Sunday at 6:30 P.M.
College Age—Meet Bi-Monthly in Different Homes.
Boy Scouts—Every Monday at 7:30 P.M.

Women's Work:

United Presbyterian Women's Association meets second Thursday every other month.

Circles:

Naomi—4th Wednesday, 12:30 P.M.
Miriam—4th Wednesday, 8:00 P.M.
Sarah—4th Thursday, 9:30 A.M.

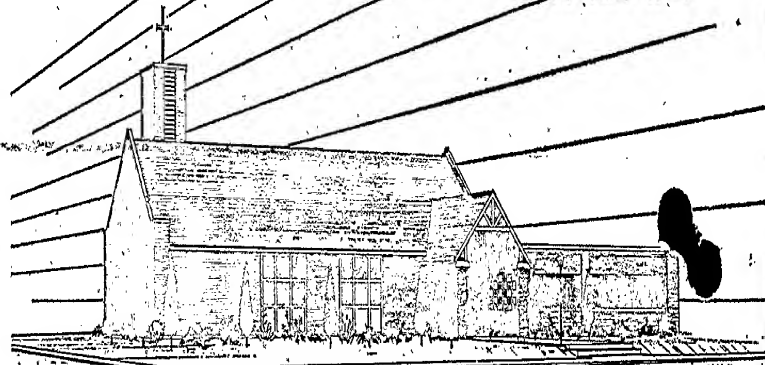
PASTORAL COUNSEL AND HELP

BAPTISM ILLNESS DEATH WEDDING SPIRITUAL PROBLEMS
DOMESTIC PROBLEMS FELLOWSHIP YOUTH PROBLEMS

Pastor—REV. HAROLD R. BLACKWELL, Church Ph. LI 7-6632, Manse Ph. LI 7-7182
1725 West Henry, Pasco, Wash.

Pasco Presbyterian

MID-WEEK



West Park and Meridian



"A church with a relevant message for a changing world"

PASCO PRESBYTERIAN CHURCH

West Park & Meridian St.

Pasco, Wash.

NON-PROFIT

U. S. POSTAGE PAID

Pasco, Washington

PERMIT No. 64

This extra copy was obtained from
church office Oct 29/61

Form 3547 Requested

November 7, 1961

REC-21

100-403529-290
[Redacted]
Richardson, Texas

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3543 EJS/LL

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b7C

Dear [Redacted]

I have received your letter of October 30, with enclosures, and your interest in writing is appreciated.

In connection with your comments, I would like to emphasize that Assistant Director William C. Sullivan did not whitewash communism in his presentation at Dallas. I am fully cognizant of his remarks, and I know he clearly pointed out this is the first time in our Nation's history that it has faced the total challenge of communism--militarily, scientifically, socially, educationally and philosophically. Mr. Sullivan forcefully stated that we will be destroyed as a free and open society unless we successfully defeat communism. Quite correctly, he also strongly insisted that the most effective manner of combating this menace is with truth and justice. This is something I have repeatedly said over the years. There was nothing in his lecture which contradicted "Masters of Deceit." As a matter of fact, he used material from my book in preparing his remarks.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Tolson _____
Belmont _____
Mohr _____
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1 - Dallas - Enclosure
1 - Mr. Sullivan - Enclosure

SEE NOTE NEXT PAGE

BS:irc
NOV 15 1961

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FBI

NOTE: Bufiles contain no information identifiable with correspondent. It appears obvious that he did not attend either of Mr. Sullivan's addresses in Dallas and that he is a dogmatic individual who has become confused in his thinking through reading news accounts of events he did not personally witness. For this reason, his request for the Director's opinion on the two articles he enclosed, which were from the October 19 and 20 issues of "The Dallas Morning News" and reported Mr. Sullivan's talks, is being ignored as is his request for background information concerning Mr. Sullivan.

The Dallas Morning News

Section

4

DALLAS, TEXAS, FRIDAY, OCTOBER 20, 1961

Local News . . . Editorials . . . Business . . . Oil . . . Classified

REDS AMONG CLERGY

Infiltration Held Small

By JACK CASTLEMAN

The Communist party has never made any substantial infiltration of the American clergy, the assistant director of the Federal Bureau of Investigation said here Thursday night.

"There can be no doubt as to the loyalty of the overwhelming majority of the clergy to our nation," William C. Sullivan told an open meeting at the Highland Park Methodist Church.

Matched against the some 300,000 ordained clergymen in the United States, the proportion who wittingly or unwittingly aided the Communist movement is exceedingly small, Sullivan said.

Sullivan emphasized that his statement applied to all clergymen and especially the Methodists, often singled out by critics and inter-

as being penetrated by the Communists.

"We all should be greatly indebted to our clergy for the outstanding leadership and service that they have always exhibited," Sullivan said. "America's religious institutions are one of our most formidable bulwarks in the crusade against communism."

Despite the Communists' crystal-clear opposition to religion, some American clergymen did join the party, Sullivan said.

"Over the years, some well-meaning, intelligent and patriotic Americans including the clergy have been induced to give their name, their prestige and often their talents to Communist fronts."

Because of their deep idealism and civil lib-

erties and other worthy aims, the clergy often unwittingly joined these moves, Sullivan said.

"Since the later 1940's, Communist influence within the churches and among the clergy has waned along with the diminution of the party's membership and influence on the American scene," he said.

Communists continue to make our religious leaders and institutions a prime target for penetration, Sullivan warned.

In the years ahead which he called the most perilous yet, Sullivan said that national unity was "one of our greatest needs."

Church people, he said, should be "the very last to engage in vitriolic harangues, misstatement of facts, false accusations and character assassination."

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 EIW/DAL/L

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ENCLOSURE

IT

Students Told To Beware of Extremists

By MIKE QUINN

The No. 2 man in the Federal Bureau of Investigation Wednesday cautioned students at Southern Methodist University "not to be hoodwinked by extremes—either right or left" in the battle against communism.

"The main thing a student can do," W. C. Sullivan said, "is to learn, think, understand and draw logical conclusions about communism."

Later in a question-and-answer session, Sullivan went into a little more detail about the extremes "left and right."

"Before we use any such names," he said, "we should be able to define them with complete accuracy. We should avoid name calling and strive to meet the issues as they are raised."

Sullivan said that "We should not label as Communists" those whose beliefs in one particular issue seem to go along with Communist thinking because Communists will adopt one point just to cause trouble.

"We should not fall out with people who disagree with us," he added.

Emphasizing that the United States must now meet the "total challenge" of communism, Sullivan, a 20-year veteran in the FBI, said that the main hope for the future is that colleges and universities will produce enough young men to meet the challenge.

"This is our faith in our democracy. If we do this, the future will belong not to communism but to you."

Dr. Willis M. Tate, SMU president, who introduced Sullivan, outlined the university's attitude toward communism, which Sullivan commended.

Said Tate:

"We oppose what communism is and what it stands for in every part of the university, in our administration, in our colleges and in our faculty." Tate then quoted

from an earlier speech in which he outlined the philosophical, political and moral heresy of communism. FBI Director J. Edgar Hoover later lauded the speech.

In his speech, Sullivan said that communism is an ideology of "denials" while democracy "affirms" beliefs—communism denies freedom of thought, worship, many political viewpoints, moral values while democracy affirms them.

Asked what the individual can do to fight communism, Sullivan emphasized a "good working knowledge of our own values and understanding what we believe."

The FBI veteran also suggested a better understanding of Communist thought, objectives and strategy. He urged the election at all levels of officials who possess intelligence, ability and integrity.

Sullivan will speak at 7:30 p.m. Thursday at Highland Park Methodist, Mockingbird and Hillcrest on communism and religion.

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DATE 2/2/01 BY 3446351/1/AC

The Dallas Morning News Section 4

DALLAS, TEXAS, THURSDAY, OCTOBER 19, 1961

Local News . . . Editorials . . . Classified

100-403527-290
ENCLOSURE

Mr. Tolson	✓
Mr. Belmont	✓
Mr. Mohr	✓
Mr. Callahan	✓
Mr. Conrad	✓
Mr. DeLoach	✓
Mr. Evans	✓
Mr. Malone	✓
Mr. Rosen	✓
Mr. Sullivan	✓
Mr. Tavel	✓
Mr. Trotter	✓
Tele. Room	✓
Mr. Ingram	✓
Miss Gandy	✓

Richardson, Texas
October 30, 1961

RELIGION

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington 25, D. C.

Dear Mr. Hoover:

Enclosed are two clippings from the Dallas Morning News about Mr. William C. Sullivan, your Assistant.

After reading these articles, there is doubt in my mind as to the qualifications of Mr. Sullivan to speak on Communism as your representative. Two things that concerned me in particular in the October 20 article are circled.

You will note that Mr. Sullivan said that the Communists' influence in the church and clergy have "waned". This doesn't seem to agree with what is written in your book Masters of Deceit, and Cleon Skousen's The Naked Communist. Nor does it go along with what Herbert Philbrick has been saying in his personal appearances.

From these two articles, I would conclude that Mr. Sullivan is doing his part in trying to lull the aroused American public back to sleep, to spread doubt in the minds of those attempting to become informed on the infiltration of Communism in our country, and to help brand those who attempt to inform the public in the future of Communist and Fellow traveler infiltration as extremists or witch hunters. In brief, he is minimizing the problem and misleading the majority.

EXP. PROC. NOV 3 1961

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11-6-61 juw

ENCLOSURE

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ALL INFORMATION CONTAINED
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DATE 2/21/01 BY 31663EN/JLR

CORRESPONDENCE
PERS. REC. UP

Page 2

My wife and I are reasonably educated as to what the Communists have been doing and what they are still trying to do to our nation, ~~and~~ We cannot agree with the information he has presented to the students of Southern Methodist University and to the Highland Park Methodist Church.

I would never question your qualifications concerning statements about Communism in the United States, ~~and~~ Therefore, I ask in all respect if you would express your opinion on the enclosed two articles, and to the statements Mr. Sullivan has made publicly.

Also I would appreciate receiving any background information you may want to release about Mr. Sullivan.

I, as well as every respectable citizen, am very grateful to you and the organization you have built to safeguard our freedoms and our nation. There will never be enough words to thank you properly.

Very sincerely yours,

Enclosures 2

b6
b7c

November 8, 1961

100-403529 - 291

██████████
Ramestown, North Dakota

Dear ██████████

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 EJP/JAK

Nov 8 4 24 PM '61
REC'D-READING ROOM
FBI

Your letter of November 1, 1961, has been received, and the interest prompting you to communicate with me is appreciated.

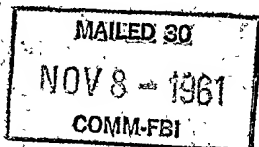
While I am not familiar with any specific quotations attributed to me on the matter to which you refer, it is a pleasure to clarify my position for you on the subject of communism and religion. In my book, "Masters of Deceit," I pointed out that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including the field of religion. This is still true today. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism.

In response to your request, I am enclosing some material which contains my views and some of my statements on this topic which may be of assistance to you.

Sincerely yours,

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____



Enclosures (5)

(NOTE AND ENCLOSURES NEXT PAGE)

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Letter to

November 8, 1961

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Enclosures

God and Country or Communism

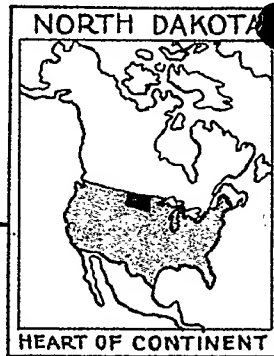
10-61 LEB Introduction

Faith in God--Our Answer to Communism

The Communist Party Line

Christianity Today series - The Communist Menace

NOTE: Correspondent was on Bureau's mailing list for Uniform Crime Reports but was taken off 10-31-60. Purposely ignoring reference to his missing son, concerning whom a missing persons notice is on file in our Identification Division. It is felt that the best interests of the Bureau would not be served by furnishing correspondent with a statement by the Director on this topic since enclosed material covers it quite adequately. There appears to be a controversy brewing in the North Dakota Synod concerning this matter, and it is felt that the Bureau would be subject to criticism from either side if we complied with his request.



Mr. Tolson
Mr. DeLoach
Mr. Mohr
Mr. Bishop
Mr. Casper
Mr. Callahan
Mr. Conrad
Mr. Felt
Mr. Gale
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

JAMESTOWN, NORTH DAKOTA

November 1, 1961

b6
b7C

The Honorable J. Edgar Hoover,
Director, Federal Bureau of Investigation,
Department of Justice,
Washington, D. C.

Communist Infiltration
into Religion

Dear Mr. Hoover:-

From time to time, and with increasing frequency, I hear what purports to be quotations from you on the subject of the infiltration of communists into the Presbyterian Church, the Protestant Church, the National Council of Churches, and the World Council of Churches.

I am certain that aspects of this topic will be discussed at the 1962 meeting of the Synod of North Dakota. In anticipation of this, I am writing to ask if you would send me reprints of papers and addresses which, in your opinion, clearly and fully indicate your position.

At the risk of being presumptuous, I would suggest that a specially prepared statement on these points, which could be read at this meeting of the Synod, would be greatly appreciated.

[redacted] and I have always appreciated what the FBI did in attempting to find our missing son, even though no trace was found. The men of your organization with whom we had contact were courteous and interested; and I am sure that they were efficient.

Sincerely yours,

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airmail (machine)
ack 11-8-61
JCF



Synod of North Dakota

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CORRESPONDENCE

EX-11

1 - Mr. Gurley

REC-100-403529-292

November 15, 1961

ALL INFORMATION CONTAINED
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DATE 7/24/01 BY 30035W/HRE/W

NOV 15 11 37 AM '61
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FBI

[Redacted] Informant
Commerce, Missouri

Dear [Redacted]

I have received your letter postmarked November 10, 1961, and the interest which prompted your communicating with me is appreciated.

While I would like to be of assistance, the jurisdiction and responsibilities of the FBI, strictly an investigative agency of the Federal Government, do not extend to furnishing evaluations or comments concerning the character or integrity of any individual, organization or publication. I am precluded, therefore, from commenting on the matter you mentioned. I am sure you will understand the necessity for this policy and will not infer that we do or do not have in our files the information you desire.

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b7C
b7D

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 20
NOV 15 1961
COMM-FBI

1 - St. Louis (Enclosure) (See note)

RECEIVED NOV 20 1961
ATTENTION: SAC, ST. LOUIS:

- Tolson _____
- Belmont _____
- Mohr _____
- Callahan _____
- Conrad _____
- DeLoach _____
- Evans _____
- Malone _____
- Rosen _____
- Sullivan _____
- Tavel _____
- Trotter _____
- Tele. Room _____
- Ingram _____
- Gandy _____

There is enclosed one copy of a letter from correspondent for your information and assistance in the event any further such information comes to your attention. Based on correspondent's letter it appears there is a squabble in his church over church doctrines rather than a security matter. Bufiles contain no identifiable references to correspondent.

LTG:dew (4)

SEE NOTE ON YELLOW PAGE TWO

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[REDACTED]

NOTE ON YELLOW:

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Correspondent stated that he is a member of the Methodist Church and that their minister recently completed twelve weeks' study at a seminary in Dallas, Texas. According to the minister, a cult or organization at Southern Methodist University where the minister had studied claims there are many things in the Bible which are not true nor inspired by God. At a Bible study class this minister has discussed this to a great extent and has utilized his time in criticizing ministers and their sermons. He stated that a friend recently told him of another young minister who had been sent to a seminary in a western state and that this seminary teaches that the doctrine of the virgin birth is untrue and that Christ was not crucified. Correspondent was of the belief that the communists are attempting to introduce doctrines into the church for the purpose of tearing down religion. Correspondent asked if the Director had already heard of the above and the Director's views on it. It appears that this is a church squabble and that we should be most circumspect in our reply to correspondent.

COMMERCE, MISSOURI

November 1961

Office of J. Edgar Hoover
Washington D.C.

0

Religion

b6
b7C

Dear Mr Hoover

I am writing to you asking you about an Organization getting started in the Churches called the 'new Thinking' I had never heard of it until recently.

I belong to a Methodist Church in a vsry small town in So in Southeast Mo, Scott County. We have a new preacher for our congregation aout 42 years old. He had not krra finished his education and the Bissp required him to go to A Religious Seminary at Southern Methodist University Dallas Texas. H e finished his 12 weeks required of him and when he came back he organized a weekly Bible Class for Adults. The first meeting he began to tell us about a cult or Organization in Southern Methodist University which spread a Doctrin tha claimed there were so many things in the Bible that were not true or inspired by God. Ne talked about this teaching the first two meetings. Our class was organized as Bible study Class. We have had four four meetings and he never yet has taken up Bible Study.

The last meeting that I attended he said that many preachers did not tell the truth-for instance they would quote things from a certain Chapter in the Bible and were not there at all. Most of the meeting was taken up criticising Preachers and their Sermons.

What i have just said so far makes me wonder if the Communists are not trying to break down religion by getting into the Seminaries by inflencing the Young preachers in t e seminaries and getting them to go back home and spread this Doctrine of 'New Thinking' as our preacher called it.

A woman from Champign Illinois related to me visited me lately. She is a very Religious and Belongs to the Church of Crist Christ. I told her about the Doctrine that our Preacher had learned in Seminary and was trying to spread in the Bible Class. He never mentioned this in his morning or night Sermons to the regular congregation.

She surprised me by saying that they had a new Young preacher in their Church who had been sent to a Seminary in a Western State either Kansas or Nebraske she did not know which State. This young preacher came home and told at Certain Church meetings that the

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EX-115

NOV 13 1961

ack
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11-15-61
LTG: dew

[REDACTED]

..omp..

COMMERCE, MISSOURI

[REDACTED] they taught him at Seminary School that the Doctrine of the
[REDACTED] gin Birth was not true and that Christ was not
Crucified. He did not say who taught thst but that he learned
it at Seminary.

b6
b7C

I may be suspicious but this seems to me like
someone perhaps the Communists are trying to introduce
Doctrines in the Church that will tear down the Church and Religi
and religion and then will finally introduce or
indude people to become Communist.

I hope you will lok into this. Perhaps it is
being taught in other Seminariess beside Texas and Kansas
or Nebraska..

Please write me what you thinkof it and if you have
already heard of it.

Yours truly

[REDACTED]

REC-54

100-403529-293

November 16, 1961

[Redacted Address]

Frankfort, Indiana

Dear [Redacted Name]

I have received your letter of November 13, with enclosure, also signed by [Redacted Name] and want to thank you for your interest in writing and for your kind remarks concerning my book, "Masters of Deceit."

With regard to your discussion, it is a pleasure to clarify my position for you on the subject of communism and religion. It is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism. Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively.

As you requested, enclosed is a copy of Mr. Sullivan's remarks entitled "Communism and Religion" which he delivered on February 22, 1961, in Cincinnati, Ohio, together with some other material on the general subject of communism I thought you might like to read.

Sincerely yours,

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
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Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAILED 20
NOV 16 1961
COMM-FBI

enclosures (5) Next page.

NOTE: Next page.

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NOV 27 1961

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FBI
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b7C

R.B.

Enclosures

Communism and Religion by Mr. Sullivan

4-17-61 Internal Security statement

Faith in God--Our Answer to Communism

The Communist Party Line

Christianity Today series - The Communist Menace

NOTE: Bufiles contain no information identifiable with [redacted]
and there is no derogatory information on file concerning [redacted]
They enclosed a copy of "First Christian Caller," a religious pamphlet
published in Frankfort, Indiana. Letter directed to [redacted] in reference to
envelope.

b6

b7C

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Communism & Religion November 13, 1961

Mr J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover;

We have read with deep concern and interest your very enlightening book Masters of Deceit. We consider you an unimpeachable source of fact on the issue of communism.

Enclosed in this letter is a weekly church publication of our local church in which our minister states:

" J. Edgar Hoover, Director of the FBI, is deeply worried about these attacks on the Church, not because he thinks they are true, but because he sees the danger that these " self-appointed" watch dogs, while seeking to stir anti-communist sentiment, may actually play into the communist's hands. Mr. Hoover has called upon his chief inspector to warn the country of this danger. Mr William C. Sullivan, speaking from the knowledge which the FBI has gained, has declared:

' These allegations have served to create the impressions among many Americans that the Protestant denominations in paticular have been subjected to alarming infiltration and influence. But this is a potent falsehood. The truth is that the communist party has not achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale.' "

You will note that your name, the FBI, and this quotation has been used (we believe) to convey a very definite interpretation of your position on this issue. If it is possible we would like to have the date, situation and complete context of Mr. William C. Sullivan's speech.

We would appreciate any other comments or references you can cite us in regard to this issue. Thank you for this service.

Sincerely yours,

Frankfort, Indiana

Frankfort, Indiana

CORRESPONDENT

EXP. PROC.

NOV 13 1961

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NOV 14 1961
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NOV 14 1961

MEET OUR CHI RHO FELLOWSHIP MEMBERS
Pictured below are the members of the Chi Rho Fellowship who participated in the Initiation Service Sunday night.



SEVENTH GRADE. (seated l. to r.) Front row: Lloyd Mills, Le-moine Mundell, Freddie Robbins, Second row: Dale Watson, Gene Warchbaugh, Patty Shipley, Janet Martin, Louise Mills. Back row: Michal Nern, Carolyn Faust, Kathy Thomas.



EIGHTH GRADE. Front row: Gia Hammersley, Connie Greene, Linda Avery. Middle row: John Knoll, Chuck Snavelly, Bill Zobrist. Back row: Linda Kuhlman, Janet Brock, Joan Kathrens.

Front row, right end: Susan Appleton.

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DATE 2/21/01 BY 3506 SEW/JMK

Published weekly, except during July and August, by the First Christian Church, 1001 North Main Street, Frankfort, Indiana. James I. Brown managing editor. Subscription price \$1.00 per year. Entered as second class mail matter on July 16, 1962, at the post office at Frankfort, Indiana, under the Act of October 3, 1917.

OLDEST MEMBER

Our publicity committee is preparing a "Personality Profile" on our oldest living member. We have one candidate, age ninety. Is there another even older? If so, contact the committee chairman, Mrs. Perry Lewis, or the church office, 654-4834.

TIPTON TRAINING SCHOOL

The Leadership Training Committee has received eight definite commitments and two tentative ones for the Christian Life Development School at Tipton, November 13-16, 7:00-9:30 P.M. If you now find you can attend, do contact committee chairman, Vonda Kern, or the church office. We want you to have this worthwhile experience if at all possible.

NAMES REQUESTED

The Membership Department has made two special requests. First, they would like to have the name of any person confined to home for any reason. This includes not only shut-ins, but people who are caring for someone so closely they rarely, if ever, get outside the home. The second request is for the names of people who need transportation to and from church on Sunday morning. We don't want anyone to miss our worship service for this reason. Many of us have vacant back seats in our car we'd be more than happy to see used on Sunday morning. Please call the church office, 654-4834.

CIRCLE III MEETING

9:30 Wednesday morning, November 15, will find the members of Circle III meeting in the home of Mrs. Walter Koertge, first house south of Frazier's Dairy. Mrs. Clarence Kathrens is co-hostess. Mrs. William Ruch will lead in worship and Mrs. James Brown will direct the further study of "Churches for New Times."

UNITED WORKER'S DONATION

A few weeks ago the Mechanicsburg Christian Church suffered total loss of its building by fire. Recently our United Worker's Class voted to send a twenty-five dollar contribution to the Mechanicsburg church building fund. We trust our neighboring church may soon be in a position to begin a new church building.

IN MEMORIAM

1871 MRS. MARGARET YOUNT 1961

100-403529-293

First Christian Caller

Volume XXI, No. 10 FRANKFORT, INDIANA November 10, 1961

THIS SUNDAY-WORLD OUTREACH EMPHASIS

This Sunday the minister will place special emphasis on Unified Outreach of Christian Churches in Indiana. A special pamphlet, "Release Hidden Power," will be enclosed in the Sunday morning bulletin. It is the hope of the World Outreach Department that every active member of our church receives one of these very fine and informative booklets, so that the entire congregation may be informed, concerned, and committed to the church's out-reaching mission in terms of prayer, service, and support.

CHI RHO INITIATION SERVICE



Eleven seventh graders took the Chi Rho Pledge to become official members of our Chi Rho Fellowship last Sunday evening in the Homebuilder's Classroom, especially decorated for the service. Pictured above is Dale Watson signing the Chi Rho Membership Scroll, held by Bill Zobrist, an usher. Gia Hammersley and John Knoll participated as readers in the service. Every Chi Rho member received a blue felt bookmark in the shape of a triangle with a white Chi Rho emblem on it. Miss Sandra Shepherd played the piano for the ceremony. After the initiation service, refreshments were served in the Parlor by the Youth Committee. The serving table was tastefully decorated with fall greenery, berries, and lighted candles. Mrs. William Zobrist, parent-sponsor, assisted at the punch bowl. On behalf of the Chi Rho Fellowship, we extend our special thanks to all who made this a memorable evening.

Youthfully YOURS

NOTICE CYF: Sunday night's theme will be SPORTS and SPORTSMEN and will feature a panel discussion on "What Sportsmanship Means to Me." On the panel will be Ron Unger, athlete; Bonnie Behr, cheerleader; Joan Lucas, student; Marilyn Mast, spectator; and Mr. Richard Ricker, athletic director. This will be a meeting you won't want to miss. Join us at 4:30.

ATTENTION CHI RHO: This week let's take a look at "So I'm a Member, Now What?" How can YOU contribute to a meeting, enjoy the meeting, and still get something from it? Come at 6:00 for "chin and chow" and at 7:00 we'll get down to business.

THE MYSTERY OF THE MISSING RED SUITCASE
Have YOU seen it--the missing red suitcase? Early last spring the church basketball uniforms were carefully laundered by Helen McDonald and placed in a red cowhide overnight case trimmed in white. They were duly delivered to the church and stashed away in the third-floor storeroom. The uniforms, the suitcase--all evidence has disappeared. Our team will be ill-clad without their trim white and red suits. If you have any information on the whereabouts of the missing red suitcase, call the FBI--I mean the church office--immediately--654-4834.

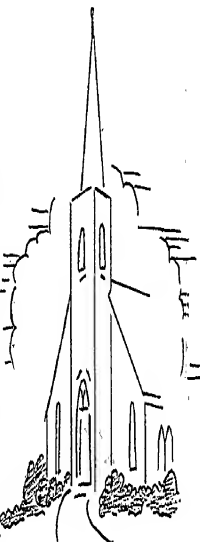
THANKSGIVING OFFERING

Last Sunday our children and youth departments received boxes or envelopes for our special Thanksgiving offering to be sent to United Promotion for the support of cooperating brotherhood agencies. Special emphasis is being given to state and area missions, Christian education, Church colleges and seminaries, and campus Christian life.

This Sunday our adult classes will also be given the opportunity to share in this giving. Encourage your children to begin filling their offering boxes now and prepare to bring your own offering Thanksgiving Sunday, November 19.

CHURCH WEEK

Sunday, 9:00 A.M.	Family Service
"That They May All Be One"	
Sunday, 9:30 A.M.	Church School
Sunday, 10:35 A.M.	Morning Worship
"From Armed Truce to Oneness in Christ"	
Sunday, 4:30 P.M.	CYF
Sunday, 6:00 P.M.	Chi Rho
Monday, 7:00 P.M.	Scouts
Monday, 7:00 P.M.	Explorers
Monday-Friday, 7:00 P.M.	District School
Wednesday, 9:30 A.M.	Circle III
Wednesday, 4:00 P.M.	Junior Choir
Wednesday, 6:30 P.M.	United Workers Class
Thursday, 7:30 P.M.	Senior Choir



From the Pastor's Pen

HAVE THE CHURCHES BEEN INVADED?

Once again a rampage of charges are being circulated that key places of leadership within our churches have fallen into the hands of the communists. In normal times, such charges would not bring any real threat to the Church, for the public would be able to make a fair judgment as they watch the course taken by those in high places of influence within the Christian fellowship. However, in our day, fear often replaces rational judgment and we seem ready to believe the worst about our fellow Americans in every leadership role. J. Edgar Hoover, Director of the FBI, is deeply worried about these attacks on the Church, not because he thinks they are true, but because he sees the danger that these "self-appointed" watch dogs, while seeking to stir anti-communist sentiment, may actually play into the communist's hands. Mr. Hoover has called upon his chief inspector to warn the country of this danger. Mr. William C. Sullivan, speaking from the knowledge which the FBI has gained, has declared: "These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to

alarming infiltration and influence. But this is a potent falsehood. The truth is that the communist party has not achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale." This means that the real threat to America is not coming from red leadership within the Church. The real danger lies in the distrust and the weakening of the Church which follows. The communists love to have these wild charges hurled at the churches, the FBI spokesman said, because they figure that anyone who succeeds in demoralizing America's Churches is aiding their cause. In actual fact, what loyalty the communists have won, both within our country and abroad, has come from the people who are almost completely un-churched. Strong Christian faith, particularly Protestant, seems to be the hardest obstacle for the communists to overcome.

Of course, there is a real danger within the Church. Its life is threatened, not by red-leaning leadership, but by the large portion of its people who want its blessings but none of its disciplines. If the Church people would be true to its own way of life, we would witness once again the power that overcomes the world--even this world of H-bombs and fall-out shelters. But we are not seeing this holy power because the Church has been infiltrated by those who take their moral standards from the pattern of their crowd more than from their Lord. A close look at their lives fail to reveal the marks of reverence or the evidence of worship as the center of their values. When they have satisfied their own desires, taken care of the "important" needs of their lives, they are willing to let the Church have whatever time or money they have left. The Church is in far greater danger of losing its life from

within because it has fallen into hands of self-centered citizens of our land than any threat it faces from those who have given their loyalty to Russia. There is no better way to insure the strength of the Church than that laid down by Christ himself: "If you love me, keep my commandments," Let the anti-communists make this the chief mark of their lives!

JYB.

BABY DEDICATION

One of the most enjoyable events of our church year occurred last Sunday when parents with new additions came forward seeking the strength of the Christian faith to help them fulfill their responsibilities as Christian parents. Especially blessed during the service were Robert and Raymond, twin sons of Mr. and Mrs. Michael Ginn; Jacqueline Ann, daughter of Mr. and Mrs. Jack L. Taylor; Janet Renee, daughter of Mr. and Mrs. Braxton Lindley; and Stephen Ronald and Karen Sue, children of Mr. and Mrs. Terrence Moses. Michal Nem and Louise Mills of our Chi Rho Department assisted with the service.

CHRISTMAS GIFTS FOR MENTAL PATIENTS

The members of Tri Kappa Sorority are again collecting gifts for the 17,000 mental patients in our eleven state hospitals.

Very frequently these patients have no families or are simply forgotten by them. Select a nice, NEW Christmas gift suitable for an adult. Gifts for men are especially solicited. Take your gift, wrapped and clearly labeled, to one of the banks or Adler's, Melfield Brothers, or Thrasher's. All gifts must be collected by Saturday, December 2nd.

NEWS OF THE PEWS

Our congratulations are extended to Dr. and Mrs. John McClain upon the birth November 2nd of Julia Kay.

Mrs. Gertrude Miller was admitted to the local hospital this week and remains in serious condition.

Mrs. Alvin Davis (the former Sharon Stewart) made a brief hospital trip. Also, dismissed was Mrs. Raymond Roddel, while Wayne Kidd was admitted on Thursday.

Word has been received from Mrs. Robert Schilling, Service Chairman, that Circle I will soon be cleaning the kitchen and pantry. This is a service that has long been needed.

It was a pleasure to honor James Y. Brown Sunday upon his sixth anniversary of ministering unto our people. We wish for him and our congregation many more years of mutual service for God's Kingdom.

UNITED WORKERS TO MEET

Wednesday, November 15, is the regular meeting date for the United Workers Class Party. They will meet in the Fellowship Hall for a covered dish dinner plus sandwiches.

November 20, 1961

REC-49

100-403589-294
[Redacted]
St. John Methodist Church
Murray Hills Drive
Chattanooga 6, Tennessee

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39632WJ/ANW

Dear [Redacted]

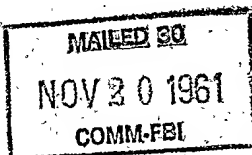
Your letter of November 14 has been received, and I want to thank you for your interest in writing. It was good of you to afford me your comments and observations on the matters you discussed, and I deeply appreciate your very kind remarks concerning my administration of the FBI.

Although I would like to be of service with regard to the literature you mentioned, the FBI is an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any organization, publication or individual. I regret that I am unable to help you and hope you will not infer in this connection either that we do or do not have data in our files relating to the subject of your inquiry.

It is always reassuring to hear from citizens who demonstrate an awareness of the evils of communism and who desire to combat this threat to our freedoms. In view of your concern and in response to your other question, enclosed is some material I thought you might like to read and which I hope will be of assistance to you.

Sincerely yours,

J. Edgar Hoover



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Enclosures (5)

1 - Knoxville - Enclosure

BS:ljt (4)

MAIL ROOM

TELETYPE UNIT

(NOTE NEXT PAGE)

REC'D-READING ROOM
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NOV 20 1 44 PM '61

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[REDACTED]

Enclosures (5)

4-17-61 Internal Security Statement

4 -1-61 LEB Introduction

"Faith in God--Our Answer to Communism"

The Communist Party Line

The Communist Menace: Red Goals and Christian Ideals (Christianity
Today series)

b6
b7C

NOTE: Correspondent is not identifiable in Bufiles. Our files contain
no derogatory information concerning the Sunday School publication;
"Adult Student." [REDACTED] is not identifiable in Bufiles.

St. John Methodist Church

MURRAY HILLS DRIVE

Chattanooga 6, Tennessee

November 14, 1961

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3903 ERM/LK

Dear Mr. Hoover:

Every loyal American is concerned with Communism and its infiltration into our culture, social organizations and politics. I am also concerned with its infiltration into our churches.

Being aware that many basic Christian truths are used falsely in the claims for Communistic advancement to entrap the unsuspecting, and to use many persons who would under other circumstances have nothing to do with Communism. I am equally concerned with the extreme rightest movements which seem to be sweeping our country at this time and the "witch hunting" tactics which are apparently beginning to raise their heads in my own congregation.

I desperately need your help as a loyal American and devout Christian to help defeat this type of tactic which, if carried to the extreme, would cause such dissension and unnecessary discussion in my own congregation that it would be disastrous to our church.

I have in my congregation several members who apparently have come under the influence of the John Burch Society, who are extreme in their rightest views, participate in the Klu Klux Klan movement, and have strong segregationist ideals, who continually downgrade the Supreme Court and its decrees and have strong States Rights beliefs. The chief person in this group is [redacted] Chattanooga 6, Tennessee. I understand from [redacted] that he has formed an unofficial committee in our church to study the Methodist literature and is planning, according to him, to disclose the Communistic leanings of the Methodist literature to our congregation in an open letter and by an official report.

I need answers to two questions -- first, how can I best deal with this type of extreme right wing thinking which condemns by association and causes the kind of dissension which keeps the church from being an effective redemptive agency. Secondly, I need to know if the Federal Bureau of Investigation has any reasonable doubt concerning the material published in the Methodist literature and particularly the Sunday School

EXP. PROC.
NOV 16 1961

REC-49

100-403529-294

NOV 16 1961

CONFIDENCE

1 dec 11-20-61
B5: LK
nml: LK

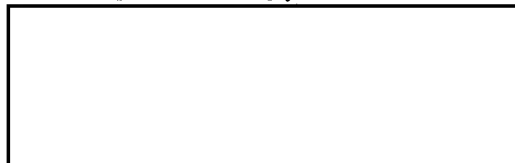
Quarterly entitled the "Adult Student". Is it in any way connected directly or indirectly or are any of its writers sympathetic or under the influence of any known or suspected Communistic group or agent. If this is true I would appreciate very much your opinion in this area. If it is not true, I would appreciate a statement on your part to this effect that I might have it to read in opposition to these anticipated charges against the Methodist Church.

I assure you of my own personal loyalty to defend our nation against all of its enemies, domestic and foreign, seen and unseen, and feel that the business of Communism in our nation can best be dealt with by your very efficient organization and other official agencies of our government and, although our church should be constantly aware of the influences and dangers of Communism, that our job is primarily to act as a redemptive agency and teach the positive aspects of Christianity and not to involve ourselves in "witch hunting", imaginary or real.

b6
b7C

I would like to express my appreciation in advance for your kindness and speedy reply to this inquiry and my confidence in you as a man and your Christian concern to keep our nation free that it might lead the world toward Christ and His Kingdom.

Very sincerely,



DTJ:lc

file 12-1-61
Nov 17 4 15 PM '61
RECD-READING ROOM
B I
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 ELM JAU
November 17, 1961

100-403599-295
DEC-49
[Redacted]
Pine Grove, Pennsylvania

Dear [Redacted]:

[Redacted]
Your letter of November 11, 1961, with enclosure, has been received, and the interest which prompted you to write is appreciated.

Although I would like to be of service, the jurisdiction and responsibilities of the FBI, strictly an investigative agency of the Federal Government, do not extend to furnishing evaluations or comments concerning the character or integrity of any individual, organization or publication. In addition, information in FBI files must be maintained as confidential through a regulation of the Department of Justice. Please do not infer either that we do or do not have the specific data you requested.

I am returning the self-addressed, stamped envelope you so thoughtfully enclosed, together with some literature dealing with the general subject of communism and religion. You may also wish to consider my book, "Masters of Deceit," which relates the story of communism in America and how to fight it. You may be able to obtain a copy of it at your local library.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 30
NOV 17 1961
COMM-FBI
Enclosures (5)
EFT:jpp
NOV 28 1961
MAIL ROOM ☐ TELETYPE UNIT ☐

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
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Sullivan _____
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Tele. Room _____
Ingram _____
Gandy _____

(Note and enclosures on next page.)

Encs. Correspondent's self-addressed, stamped envelope
"Faith in God--Our Answer To Communism"
God and Country or Communism?
Communism: The Bitter Enemy of Religion
Series from "Christianity Today" The Communist Menace:

NOTE: Correspondent is not identifiable in Bufiles. He is being
addressed as [REDACTED] as that is the name which
appeared on the self-addressed, stamped envelope.

b6
b7C

[Redacted]
Pine Grove, Pennsylvania
November 11, 1961

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Sir:

o Religion

I am concerned about the infiltration of Communists and Communistic influence into the Christian Church. I have read many news articles on this issue, but I would like to have some authoritative information.

Will you please send me literature which has documentation with information on people, by name, who are known by the FBI as being entangled with Communist or Communist Front organizations whose associations therewith are jeopardizing the effectiveness of the Christian Church and the welfare of our nation? I will not use any information that would hinder the work of the FBI in combating the forces of Communism, nor do I mean I want classified confidential reports on any individual.

b6
b7C

That which you have for public information that would be of enlightenment to me I will greatly appreciate.

A self-addressed envelope is enclosed.

Gratefully yours,

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39663 ELM/MLL

*Act: 11-17-61
EJ: jpp*

116

REC-49

100-403529-295

22 NOV 20 1961

CORRESPONDENCE

NOV 14 1 22 PM '61

NOV 14 1 22 PM '61

November 16, 1961

The Federal Bureau of Investigation
Washington, D. C.

Gentlemen,

There is a considerable amount of talk in this area to the effect that the Methodist Church is under the strong influence of Communism due to heavy infiltration of the Church, particularly in the area of the General Board of Christian Social Concerns.

As a Methodist, I am concerned about this talk, and feel that it must either be justified by fact, or that it serves the purposes of the Communists by undermining our respect for a great institution.

I would appreciate any statements or information which you can give me with regard to the above.

b6
b7C

Yours truly,



Shreveport, Louisiana

100-403529-296

REC-30

NOV 22 1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3943 EWL/SAR

(See over)

EX-115

NOV 20 15 46 PM '61

CORRESPONDENCE

63 NOV 29 1961

(2)

11/22/61

REC'D-CORR. & TOURS
FBI

Nov 20 12 46 PM '61

Following material forwarded to [] without
cover letter 11/22/61 DCL:jlw:

b6
b7C

One Nation's Response to Communism
9/60

Christianity Today Series--The
Communist Menace

Communism and Religion by

Assistant Director. W. C. Sullivan

Communism: The Bitter Enemy of
Religion

God and Country or Communism?

Communism & Religion in the U. S.

by Assistant Director W. C. Sullivan

November 24, 1961

REC- 33

100-403529-297

[Redacted]

Steffenville, Missouri

Dear [Redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39023 EWL/MLL

NOV 24 5 08 PM '61

FBI
FBI ROOM

Your letter dated November 17, 1961, and enclosures have been received.

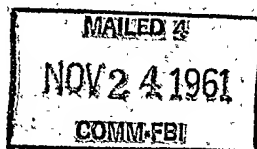
Although I appreciate the motives prompting your writing this Bureau, information in FBI files is confidential and available for official use only, due to regulations of the Department of Justice. Also, we are strictly an investigative agency of the Federal Government and, as such, do not make evaluations nor draw conclusions as to the character or integrity of any individual, organization or publication. Please do not infer in this connection, however, either that we do or do not have data in our files of the type you desire.

Enclosed is material on the subject of communism available for general distribution by the FBI you may find of interest, and I am returning the money you forwarded since there is no charge for publications disseminated by our organization.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



Enclosures (9)

50 ¢ in change (4 coins)

10-61 LEB Intro

4-61 LEB Intro

Communist Party Line

One Nation's Response to Communism

Series from "Christianity Today" - Communist Menace

DEC 1 1961

NOTE: Correspondent's name could not be clarified by telephone directory check. No record Bufiles under names of [Redacted]

MAIL ROOM ☐ TELETYPE UNIT ☐

DCL:plt (3)

Tolson _____
Belmont _____
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Callahan _____
Conrad _____
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Malone _____
Rosen _____
Sullivan _____
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Ingram _____
Gandy _____

TRUE COPY

Steffenville, Mo
Nov. 17, '61

Federal Bureau of Investigation
J. Edgar Hoover Offices
Washington, D. C.

Gentlemen:

Do you have any information, that can be revealed, concerning the activities of Communists in the Christian Churches of America - more specific the state of Missouri - or Lewis County, Mo.

MO, Our little ^XChristian Church here at Steffenville is going thru such tension and strife have wondered if there could be left or right wings behind the trouble.

Am enclosing 50¢ in the event there is a small charge for pamphlets

Thank you for your services and I greatly appreciate the great work you carry on for our Country.

Gratefully yours,

/s/

[Redacted Signature Box]

Steffenville, Mo.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063E/DA JAR

nmh
1-3C-11/24/61 pet
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REC-33

NOV 17 1961

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NOV 27 1961

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ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/3/01 BY 2963 ELM/JAK/4

[illegible]

511-X

November 24, 1961

REC-33 100-403529-298

The Methodist Church
Lacrosse, Washington

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3045 E. [redacted]

NOV 24 1 46 PM '61
FBI
REC'D-READING ROOM

Your letter dated November 17, 1961, has been received, and I appreciate the interest prompting you to write.

Although I would like to be of service, I am unable to furnish a list such as requested in your communication since information in the files of the FBI must be maintained as confidential in accordance with regulations of the Department of Justice. I am sure you will understand the necessary reasons for this position.

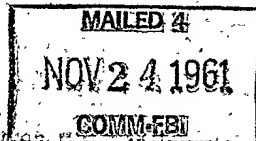
In connection with your other inquiry, our churches have been and will continue to be important targets in the over-all communist program of endeavoring to control all mass-type organizations, and we must remain alert to such efforts to subvert our way of life. Fortunately, this evil conspiracy has made no substantial penetration into our religious organizations. The communists have tried to infiltrate every part of our society and patriotic Americans must continue to take a firm stand against communism and combat it wherever possible. But this opposition to communism must be careful, constructive and positive, and it must always be kept within due process of law.

Enclosed is some literature pertaining to communism you may care to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



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Rosen _____
Sullivan _____
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Trotter _____
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Ingram _____
Gandy _____

Enclosures (5)

(Enclosures listed and NOTE next page)

JH:pjt

(3)

MAIL ROOM

TELETYPE UNIT



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b7C

Enclosures (5)

What You Can Do To Fight Communism
Communist Illusion and Democratic Reality
Faith in God--Our Answer To Communism
The Communist Party Line
"Christianity Today" series -- The Communist Menace

NOTE: Correspondent cannot be identified in Bufiles. His letter is written on church stationery but since there is no indication he is a minister, he is being addressed as "Mr."

THE METHODIST CHURCH

LACROSSE - WINONA

LACROSSE, WASHINGTON

November 17, 1961

Federal
Bureau of Investigation
Washington D.C.

Dear Sirs:

Communist Infiltration into Religion

There are some radio and T.V. speakers who continually infer that most or all the clergy of the land are Communist infiltrated. I am interested in the truth or falisty of this statement and these accusations.

I feel it is tragic that such people can make unjust accusations and not be challenged to withdraw or substantiate their statements with facts.

Would you be willing to list those clergy of the land whome you have found to be Communist? Would you be willing to make any other statement concerning this situation?

Will appreciate your response.

Yours sincerely,

[Redacted Signature Box]

[Handwritten flourish]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/21/01 BY 37463 EWL/ARL

EX-115

REC-33

100-403529-298

NOV 27 1961

CORRESPONDENCE

*mail
ack 11-24-61
JH/ell*

POST OFFICE

1 - Mr. Simpson

REC-33

100-403529-299

November 24, 1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 9/21/01 BY 3043 EULIAN

South Amherst, Ohio

Dear [REDACTED]

I have received your letter dated November 16, 1961, and your interest in communicating with me is indeed appreciated.

In view of the contents of your letter, I am instructing the Special Agent in Charge of our Cleveland Office to have an Agent contact you in the near future.

Sincerely yours,

John Edgar Hoover
Director

2 - Cleveland (enclosures - 2)

ATTENTION: SAC, CLEVELAND

Enclosed are two copies of correspondent's communication. Bufiles contain no identifiable data concerning the correspondent.

You are instructed to have an Agent promptly contact the correspondent and her sister for additional details concerning the alleged Communist Party membership card, and in the event the card has not yet been destroyed, carefully examine it. The identity of the minister who had informed the correspondent that the card had been distributed as a part of a discussion on "Christianity vs. Communism" should also be discreetly obtained.

NOTE TO CLEVELAND, CONTINUED, PAGE TWO

RDS:pw (5)

SEE NOTE ON YELLOW, PAGE TWO

MAIL ROOM ☐ TELETYPE UNIT ☐

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DeLoach _____
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Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAILED 4
NOV 24 1961
COMM-FBI

NOTE TO CLEVELAND, CONTINUED

b6
b7C

The results of these interviews should be promptly submitted to the Bureau under appropriate caption, making reference to this communication. You should also submit your recommendations whether any additional action concerning this matter is warranted.

NOTE ON YELLOW:

Bulet to correspondent is being mailed in a plain envelope with the Bureau's confidential mailing address in view of her request that any communication from the Bureau be sent in a plain envelope.

TRUE COPY

Nov. 16-1961

Gentlemen,

O
Religion

The first weekend of September of this year, my sister (age fifteen) attended a retreat at Camp Iee See Kes, sponsored by the Medina Association of the Pilgrim Fellowship of the Congregational Churches of our area. The camp is owned by the WMCA of Elyria, Ohio.

I was shocked to find when she returned that she had been given a card stating that she was a member in good standing of the Communist Party. I told her to destroy the card. Next I called our minister, and although he didn't know a thing about it, he assured me that the card was just a part of the theme they discussed "Christianity vs. Communism." "Even so," I told him, "these cards could cause much misunderstanding if ever exploited."

I have considered this situation carefully and I believe it warrants an investigations. I feel that we Americans cannot be indifferent to anything that looks "red" I feel it is my civic duty to report anything suspicious.

I would appreciate a response to my letter. I would be grateful if any correspondence would be in a plain envelope.

My sister is a fine young lady and she participates in all the Church activities. I do not want to see her misguided by the un-American activity that may be getting a fast-hold in our own Churches.

Thank you very much.

Very truly yours,

/s/

[Redacted Signature]

South Amherst, Ohio

b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063EL/JP/LF

REC-33 100-403529-299

12 NOV 27 1961

TRUE COPY

5-100

Gentlemen,

Nov. 16-1961

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 5/21/01 BY 370085N MAC/LR

The first weekend of September of this year, my sister (age fifteen) attended a retreat at Camp See See Res, sponsored by the Medina Association of the Pilgrim Fellowship of the Congregational Churches of our area. The Camp is owned by the WMCA of Elyria Ohio.

I was shocked to find when she returned that she had been given a card stating that she was a member in good standing of the Communist Party. I told her to destroy the card. Next I called a minister, and although he
ACK
2-EX w/encs
11-24-61 RDE/pw.
5/20/

didn't know a thing about it, he assured me that the card was just a part of the theme they discussed "Christianity vs. Communism." "Even so," I told him, "these cards could cause much misunderstanding if ever exploited."

I have considered this situation carefully and I believe it warrants an investigation. I feel that we Americans cannot be indifferent to anything that looks "red." I feel it is my civic duty to report anything suspicious.

I would appreciate a response to my letter. I would be grateful if any correspondence would be in a

3/
plain envelope.

My sister is a fine young lady and she participates in all the Church activities. I do not want to be misguided by the un-American activity that may be getting a foothold in our own Churches.

Thank You very much.

b6
b7C

Very truly yours,

[Redacted Signature]

Soeth Amherst,
Ohio.

TRUE COPY

Nov. 12, 1961

Dear Mr. Hoover,

I would like to have you read the enclosed statement and write me as to its merit. I would like to know if your department has found any Communist infiltration or propaganda in the Congregational church, and if so to what extent?

This subject seems to be very controversial, and I would like to have some facts on which to base my beliefs.

I do not know Mr. Sullivan, I have never heard of him or his speech before. I am only seeking true & factual information. I realize this is an imposition on you, but my church is very dear to me and if such Communist influences are there they should be removed. Thank you and God Bless you.

/s/

[Redacted Signature]

Spokane 33, Wash.

b6
b7C

Communist Infiltration into Religion

ITC 11-21-61 -bir
ack 11-22-61
nmh EFT/lri
ENCLOSURE

REC-96

100-4035-29-300

8 NOV 27 1961

8-Eft

Nov. 12, 1961

Dear Mr. Hoover,

I would like to have you read the enclosed statement and write me as to its merit.

I would like to know if your department has found any Communist infiltration or propaganda in the Congregational church, and if so to what extent?

This subject seems to be very controversial, and I would like to have some facts

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/24/01 BY 3903ELW/Daw LT

ENCLOSURE

CORRESPONDENCE

this side

THE TRUTH ABOUT COMMUNISM IN THE CHURCHES

In recent months there has been a great deal of irresponsible talk to the effect that our main line protestant churches are heavily infiltrated by communists. The New York World Telegram and Sun of April 29, 1961, printed this statement by Louis Cassels of United Press:

"During the past few weeks, Mr. J. Edgar Hoover has sent FBI Chief Inspector William C. Sullivan to deliver speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are overrun with reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," says Sullivan.

"But this is a patent falsehood. The truth is that the Communist party has not achieved any substantial success in exerting domination, control, or influence over Americas clergymen or religious institutions on a national scale."

"Mr. Sullivan is not making this statement on his own authority," Mr. Cassels continues. "He is speaking with the full approval and personal backing of Mr. Hoover. And the FBI director has so informed a number of amateur Communist hunters, who wrote to him protesting Mr. Sullivan's speeches.

"The most interesting reaction," an FBI official told United Press International, 'has been from the communists. They are very upset by Mr. Sullivan's remarks. They love to have wild charges of Communist domination hurled against America's churches. They know that such charges cause consternation, dissension, doubt and fear among church members. And they figure that anyone who succeeds in demoralizing America's churches is aiding their cause.'"

One of our Lincoln Heights citizens took it on herself to write to J. Edgar Hoover and ask him if the above quotation were true. Your pastor has in his hands a photo-static copy of Mr. Hoover's answer. The key sentence says:

"In reference to Mr. Cassell's article, Associate Director William C. Sullivan in his discussion of communism dealt with the subject accurately and objectively."

As your pastor I would say just this: You remember in the New Testament when Christians were for the first time suspect, the wise old rabbi Gamaliel gave this a warning to the Christian haters: "Keep away from these men (Christians) leave them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God." Acts 5:38

ENCLOSURE

100-403529-300

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 8/24/01 BY 314230 JAR/LK

TRUE COPY

[Redacted]
Dallas 14, Tex.
Nov 21, 1961

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington. D C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063 ELU JAS L

Dear Sir:

I was shocked when I read the enclosed article, clipped from "The Dallas Morning News," Oct 20, 1961. You know better than anyone else the dangers of communism at work in the U.S. You also know the Communist like nothing better than to have the people in the U.S. lulled to sleep with the refrain that "Everything is alright, there is no danger of communism" And that is exactly what Mr Sullivan is doing in this speech.

I know that the percentage of communist in the ministry is small, but we both know that it does not take very many in the key spots to create havoc, especially if everyone else is sitting on their hands.

It is possible that this report is very misleading, but many, many, people will read it and say, "I guess we do not have to worry about communism"

Please advise your people to be more careful of what they say and try to minimize the possibility of having their speeches turned around to mean help the communist of the F.B.I says there is no danger" of course they have forgotten that he was talking about one part of the communist work, but that is what most people will remember from reading this article.

Mr. Sullivan is a very intelligent and patriotic man or he would not be your assistant. But I hope you will advise all the people in your department to be extra careful in their speeches to try to minimize the possibility of having them twisted around to helping the communists.

Sincerely

/s/

[Redacted]

gc7

3tc
11-27-65
ach
11-28-65
RE: [unclear]
mmml

1 - Liaison
1 - Mr. Lee
1 - Mr. Rampton

100-387835

Date: December 5, 1961
To: Chief, U. S. Secret Service
From: John Edgar Hoover, Director
Subject: COMMITTEE TO SECURE JUSTICE
FOR MORTON SOBELL
INTERNAL SECURITY - C
INTERNAL SECURITY ACT OF 1950

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/21/00 BY 35063 ELL/LLK
L2

[redacted] Pardon Attorney, U. S. Department of Justice, has advised the [redacted] of the Boone Methodist Church, Boone, North Carolina, wrote to the Attorney General advising he plans some sort of effort in the form of nonviolent action of civil disobedience to be undertaken near the White House gate during the Christmas holidays if Morton Sobell is not released from prison prior to that time. [redacted] has furnished a copy of a telegram to the Attorney General from [redacted] dated November 29, 1961, which indicates [redacted] will "undertake action between December 9 and 15." The telegram indicates [redacted] will advise the exact date and time in order to give the Justice Department an opportunity to reconsider Sobell's case.

b6
b7c

2 - WFO (100-25474) (See note)

ATTENTION: SAC, WFO:



The foregoing information was furnished by [redacted] Pardon Attorney, U.S. Department of Justice. [redacted] did not indicate the Secret Service or local authorities were advised. WFO should immediately furnish this information to the Metropolitan Police and U.S. Park Police.

NOTE ON YELLOW:

[redacted] did not indicate notification of Secret Service and local authorities. Therefore, we are taking this action in view of the intentions of [redacted] In previous correspondence with the U.S. Secret Service, we have furnished background information from our files concerning the
1 - 101-2483 (Morton Sobell)
1 - 100-403529 (Communism and Religion)
NOTE CONTINUED PAGE TWO
RJR:dew (10)

57 DEC 6 1961

Chief, U. S. Secret Service

NOTE ON YELLOW (CONTINUED):

Committee to Secure Justice for Morton Sobell and Morton Sobell. The U. S. Secret Service has also received prior information concerning [redacted] activities in connection with Sobell's release.

b6
b7C

November 22, 1961

REC-96 100-403529-300

[Redacted]
Spokane 33, Washington

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 7/21/01 BY 3603 gja/ADK

Dear [Redacted]

Your letter of November 12, with enclosure, has been received, and I want to thank you for your prayers.

Although I would like to be of service, information in FBI files is confidential and available for official use only, due to regulations of the Department of Justice. I regret I am unable to help you and hope you will not infer either that we do or do not have the specific data in our files you requested.

In connection with the article you enclosed, representatives of the FBI who are privileged to speak before various groups throughout the country do so with my full knowledge and approval. Assistant Director William C. Sullivan in his discussion of communism dealt with this subject accurately and objectively. Any remarks by representatives of this Bureau should not be interpreted as a defense or endorsement of any group since this is not a proper function of the FBI.

The concern you expressed in your communication is appreciated. I would like to point out that our churches have been and will continue to be important targets in the over-all communist program of endeavoring to infiltrate our established institutions, and we must remain alert to such efforts to subvert our way of life. The communists have tried to infiltrate every part of our society, and patriotic Americans must continue to take a firm stand against communism and combat it wherever

MAILED 20
NOV 22 1961
COMM-FBI

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

EFT:bir
(3)

MAIL ROOM ☐ TELETYPE UNIT ☐

RECORDED-DIRECTOR

NOV 22 5 01 PM '61
REC'D-READING ROOM
FBI

b6
b7C

[REDACTED]

possible. But this opposition to communism must be careful, constructive and positive, and it must always be kept within the due process of law.

b6
b7C

Enclosed is some material dealing with the general subject of communism and religion which may be of assistance to you, together with the leaflet you sent.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

Enclosures (5)

Correspondent's enclosure - leaflet "The Truth About Communism in the Churches"

God and Country or Communism?

Faith in God--Our Answer to Communism

Communism: The Bitter Enemy of Religion

Series from Christianity Today - The Communist Menace

NOTE: Correspondent is not identifiable in Bufiles. She enclosed an article entitled "The Truth About Communism in the Churches," which contained information concerning Assistant Director Sullivan's speech with regard to communism and religion.

REC-23

100-403529-301

November 28, 1961

EX-108

Dallas 14, Texas

Dear [redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3906 SEW/JAR

Nov 28 4 08 PM '61
REC'D-READING ROOM
FBI

Your letter of November 21, 1961, with enclosure has been received, and the interest prompting you to communicate with me is appreciated.

I want to thank you for your thoughtfulness in furnishing me the benefit of your observations and comments relative to the recent address by Assistant Director William C. Sullivan in Dallas, Texas. However, I wish to say that I am thoroughly familiar with this presentation and know it contained hard-hitting statements against communism in all its aspects. He made the very pertinent point that this menace must be met by all our citizens in the most effective and rational manner possible. It was also pointed out that our churches have remained a continuing target in the over-all communist program of endeavoring to infiltrate our established institutions, and we must remain alert to such efforts to subvert our way of life.

Enclosed is some material on the general subject of communism I thought you would like to read. I am also sending you the substance of the statements made by Mr. Sullivan in Dallas.

MAILED 22
NOV 28 1961
COMM-FBI

Sincerely yours,

J. Edgar Hoover

NOV 28 1961

FBI
John Edgar Hoover
Director

NOV 28 1961

Enclosures (5) Listed next page.

RECEIVED-DIRECTOR
1 - Mr. Sullivan - Enclosures

NOTE: See next page.

MAIL ROOM ☐ TELETYPE UNIT ☐

JCF:rap (5)

Tolson _____
Belmont _____
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Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

JCF
NOV 28 1961
REC'D
JCF



b6
b7c

Communism and Religion in the United States--Mr. Sullivan's speech in Dallas,
4-17-61 Internal Security Statement
The Deadly Contest
10-61 LEB Introduction
The Communist Party Line

NOTE: Bufiles contain no information identifiable with correspondent.
Individual with identical name but different address located in Dallas
phone directory of 5-1-60.

[Redacted]
Dallas 14, Tex
Nov 21, 1961

b6
b7C

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington D C. O

Religion

Dear Sir:

I was shocked when I read the enclosed article, clipped from "The Dallas Morning News", Oct 20, 1961.

You know better than anyone else the dangers of communism at work in the U. S.

You also know the Communist like nothing better than to have the people in the U. S. lulled to sleep with the refrain that "Everything is alright, there is no danger of Communism"

And that is exactly what
Mr Sullivan is doing in
this speech.

I know that the percentage
of Communist in the ministry is
small, but we both know
that it does not take very many
in the key spots to create havoc,
especially if everyone else is sitting
on their hands.

It is possible that this report
is very misleading, but many,
many people will read it and
say, "I guess we don't have
to worry about Communism"

Please advise your people to
be more careful of what they say
and try to minimize the possibility
of having their speeches turned
around to mean help the Communist.

of the F.B.I. says there is no
danger" of course they have
forgotten that he was stalking
about one part of the communist
work, but that is what most
people will remember from
reading this article.

Mr Sullivan is a very
intelligent and patriotic
man or he would not be
your assistant. But I hope
you will advise all the people
in your department to be extra
careful in their speeches to
try to minimize the possibility
of having them twisted around
to helping the Communists

Sincerely

b6
b7C

ST. PETER'S CHURCH
301 Whitehall St., Phone 752-5061
PLANT CITY, FLA.

ST. ELIZABETH'S CHURCH
5th Avenue
ZEPHYRHILLS, FLA.

Comenfil into
Religion

Thanksgiving Day
A.D. 1961

Dear Mr. Hoover:

b6
b7C

After much musing and delay in considering troubling you with a matter so small in the light of your immense obligations, pray forgive me for requesting your opinion in a matter which of necessity is local in nature but universal in principle.

MS
[redacted] of Zephyrhills, in a speech to the United Churchwomen (Protestant) declared that 22% of the Episcopal clergy were Communists. He listed additional Reds in other communions and used a book as evidence which apparently claims the support of the Federal Bureau of Investigation.

Generally speaking, Episcopalians are loyal Americans and Churchmen, relatively quiet-minded and disposed to the American principle of justice and law. But these insinuations in times of international stress have caused small, but significant doubtings. I am convinced that this kind of innuendo and false-witness is more subversive of our internal security and well being than anything the Communists could possibly engineer (thanks to your vigilance) otherwise.

I recognise that charlatans will misuse your offices (and mine!) to further their own selfish ends, and my only inquiry is to ask where I may find precisely what your Bureau has found to be true in these matters, and to purchase any publications you may have available to this end.

With very best wishes and warmest good wishes to you and all your organisation for a good Holiday, I am,

Faithfully yours,

NOV 27 1961

ENCLOSURE

Mr. J. Edgar Hoover, Chief
Federal Bureau of Investigation
Treasury Department
Washington, D.C.

COPY



IF
thou hast
a bundle of
thorns
in thy lot,
there is no need
to sit down
on it.

Jeremy Taylor

DE KOVEN FOUNDATION, RACINE, WISCONSIN 53401

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/61 BY 3761 JEL/KR

[Handwritten signature]

100-403529-302

ENCLOSURE

TRUE COPY

Tenaha, Texas
Nov. 29-61

o Religion

Dear Sir:

I have been a member of the United Christian
Brotherhood for more than twenty five years.

I have been told you hold documentary evidence
showing their are communist holding important offices this this
organization.

If you are at liberty to send me this information,
Will you please do so.

b6
b7C

Thank you

/s/

[Redacted Signature]

Tenaha, Texas

*1-true copy
12-5-61*

*ACK
12-6-61
JH:js
mm*

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 5/21/01 BY 39663 EWL/KAL

P

EX 100
REC- 65

100-403529-303

25 DEC 8 1961

CORRESPONDENCE

Senaka, Dugas

Nov. 29-61

Dear Sir:

I have been a member of the United Christian Brotherhood for more than twenty five years.

I have been told you hold documentary evidence showing there are communists holding important offices in this organization.

If you are at liberty to send me this information, will you please do so.

Thank you.



Senaka, Dugas.

1-true copy
12-5-61

AUK
12-6-61
JH:q

nm

DEC 11 5 30 PM '61

FBI
REC'D CIVIL RIGHTS

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/21/01 BY 3966 JEL/LAC

CORRESPONDENCE

November 29, 1961

St. Peter's Church
301 Whitehall Street
Plant City, Florida

Dear

Your letter postmarked November 24, 1961, with enclosure, has been received, and your good wishes and kind sentiments are indeed appreciated.

With respect to the matter you discussed, I pointed out in my book, "Masters of Deceit," that it is a continuing program of the Communist Party to attempt infiltration of every part of our society, including religion. Fortunately, this evil conspiracy has not made any substantial penetration into our religious organizations. I would like to emphasize, however, that churches will continue to be important targets in the over-all subversive plan of endeavoring to control our established institutions, and we must remain alert to any attempts to replace our national traditions with the atheistic philosophy of communism. You may be assured that neither my associates nor I have made any statements which would support those being made by the individual to whom you referred.

I am enclosing several items dealing with the general topic of communism which may be useful to you.

Sincerely yours;

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

Enclosures (5)

1 - Tampa - Enclosure

See Enclosures & note next page

4 MAIL ROOM

TELETYPE UNIT

JRS:gcb (4)

[REDACTED]

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b7C

Enclosures
The Deadly Contest
Faith in God--Our Answer To Communism
4-17-61 Internal Security Statement
The Communist Party Line
The Communist Menace: Red Goals and Christian Ideals (Christianity Today
Series)

NOTE: Bufiles reflect that the SAC at Jacksonville advised in a report dated 8-11-61 that the name of [REDACTED] appeared on a list which indicated persons who attended the Southern Conference Educational Fund, Inc., meeting on 3-12-61 or made personal contact with James Dombrowski or Carl Braden who are on the Board of Directors of the SCEF, or listed on Dombrowski's official mailing list. It is noted that the SCEF is a communist front organization. Bufiles contain no information identifiable with a [REDACTED] of Zephyrhills, Florida, on the basis of information furnished.

December 6, 1961

REC-65
EX-100

100-403529-303

[Redacted Address]

Tenaha, Texas

Dear [Redacted Name]

DEC 6 5 38 PM '61
REC'D-READING ROOM
FBI

Your letter of November 29, 1961, has been received, and the thought prompting you to write is appreciated.

With respect to your inquiry, the FBI is strictly an investigative agency of the Federal Government and, as such, neither makes evaluations nor draws conclusions as to the character or integrity of any organization, publication or individual. In this connection, information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. I regret I am unable to help you and hope you will not infer either that we do or do not have data in our files relating to the subject about which you asked.

b6
b7C

Enclosed is some literature about communism which may be of interest.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 3963 ELL/LL

MAILED 20
DEC 7 - 1961
COMM-FBI

- Tolson _____
- Belmont _____
- Mohr _____
- Callahan _____
- Conrad _____
- DeLoach _____
- Evans _____
- Malone _____
- Rosen _____
- Sullivan _____
- Tavel _____
- Trotter _____
- Tele. Room _____
- Ingram _____
- Gandy _____

Enclosures (4)
The Deadly Contest
"Faith in God--Our Answer To Communism"
The Communist Party Line
Christianity Today Series (The Communist Menace)

NOTE: Correspondent cannot be identified in Bufiles. There is no record of United Christian Brotherhood in Bufiles nor is it listed in the Encyclopedia of Organizations.

MAIL ROOM ☐ TELETYPE UNIT ☐

JH:js* (3)

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. F. J. Baumgardner *FB* DATE: December 13, 1961FROM : Mr. J. H. Kleinkauf *JHK*1 - Mr. Harrington
1 - Mr. RamptonSUBJECT: COMMUNISM AND RELIGION
(INTERNAL SECURITY)Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 39063E1W/MLK/SP/MS

During November, 1961, [] furnished information indicating the Committee to Secure Justice for Morton Sobell (CSJMS) planned to picket the White House on November 26, 1961, on behalf of Sobell. The informant advised a local contact of the Committee furnished a list of names of 20 Washington clergymen who were to be asked to participate in the White House picketing on November 26. The [] Cleveland, Ohio, agreed to lead a group of Ohio clergymen in the November 26 picketing.

Review of Bureau files concerning [] indicates the following pertinent references relating to his activities.

The name of [] Cleveland, Ohio, appears on a list of 282 clergymen sponsoring an "Appeal to the President on behalf of Morton Sobell" which was furnished the Bureau on October 30, 1959. (100-387835-2284)

[] Cleveland, Ohio, signed a "clergy appeal" on behalf of Morton Sobell which was made available to the Bureau on September 8, 1960. (100-387835-2487)

[] of Emanuel Evangelical United Brethren Church, Cleveland, Ohio, planned to attend the national rally in Washington, D. C., in November, 1960, on behalf of Morton Sobell. (100-387835-2555)

[] Cleveland, Ohio, was a member of a delegation to the White House on behalf of Morton Sobell on November 21, 1960. (100-387835-2554)

[] Cleveland, Ohio, was one of a group of "prayer walkers" in front of the White House on November 13, 1961, which group was sponsored by the CSJMS. (100-387835-2692)

ACTION:

801-X3

REC-31

100-403529-304

None. For information and recording purposes, 7 DEC 13 1961

100-403529
RJR:cdb
(3) *cdb*

66 DEC 18 1961

INT. SEC.

b2
b6
b7C
b7D

UNITED STATES GOVERNMENT

Memorandum

Tolson _____
 Belmont _____
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen _____
 Sullivan _____
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

TO : Mr. F. J. Baumgardner *DFC* DATE: December 13, 1961

FROM : Mr. J. H. Kleinkauf *JK*

1 - Mr. Harrington
 1 - Mr. Rampton

SUBJECT: COMMUNISM AND RELIGION
 (INTERNAL SECURITY)

ALL INFORMATION CONTAINED
 HEREIN IS UNCLASSIFIED
 DATE 3/21/01 BY 39063 ELM/JAA

From time to time information has been received indicating [redacted] of North Carolina has been active on behalf of Morton Sobell. Bureau files indicate the following pertinent information concerning the activities of [redacted]

A memorandum from [redacted] Greensboro, North Carolina, dated 4/14/56 to American Friends Service Committee, Peace Education Secretaries, with copy sent to the Director for information, indicated an intention on the part of [redacted] to undertake a protest fast in the Meditation Room of the United Nations to publicize a protest against atomic tests. (100-11392-216)

b6
 b7C

[redacted] in August, 1957, attended meetings of the National Committee for Nonviolent Action Against Nuclear Testing, Las Vegas, Nevada, and he, along with others was arrested for trespassing on the Nevada test site on 8/6/57. (100-426761-A, 52, 40, 6)

[redacted] is listed in Committee to Secure Justice for Morton Sobell memorandum number 63, dated 9/15/60 as sponsor for "national appeal" for Morton Sobell's release. (100-387835-2493, 2558)

[redacted] of the Methodist Student Center, Boone, North Carolina, in June, 1961, was planning to kneel outside the iron fence around the White House indefinitely until Sobell was released. No information was received that he carried out this plan. (100-387835-2625)

On 12/12/61, [redacted] and members of Sobell's family arrived at the White House where [redacted] grasped the iron bars of the fence in front of the White House. He was immediately arrested by the Metropolitan Police for "incommoding the sidewalk."

ACTION:

EX-108

REC-33

100-403529-305

None. For information and recording purposes.

100-403529

RJR:cdb

(3)

66 DEC 18 1961

17 DEC 13 1961

INT. SEC.

Federal Bureau of Investigation
Records Branch

, 19__

<input type="checkbox"/>	Name Searching Unit - Room 6527
<input type="checkbox"/>	Service Unit - Room 6524
<input type="checkbox"/>	Forward to File Review
<input type="checkbox"/>	Attention _____
<input checked="" type="checkbox"/>	Return to <u>Rampton</u> <u>817RB</u>
	Supervisor Room Ext.

Type of References Requested:

<input type="checkbox"/>	Regular Request (Analytical Search)
<input type="checkbox"/>	All References (Subversive & Nonsubversive)
<input checked="" type="checkbox"/>	Subversive References Only
<input type="checkbox"/>	Nonsubversive References Only
<input type="checkbox"/>	Main _____ References Only

Type of Search Requested:

<input type="checkbox"/>	Restricted to Locality of _____	
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<input checked="" type="checkbox"/>	Buildup <u>BL</u>	<input type="checkbox"/> Variations

b6
b7C

Subject

Birthdate & Place

Address Boone Methodist Church

Localities _____

R# _____

Date 12/5Searcher
Initials CMK

Prod. _____

FILE NUMBER

SERIAL

15-10161-000
 I 105-100427 ~~not~~ not part.
 NR 55-406639
 NR 55-430210
 I 114-11426-17
 NR 102-21610 sub 5-82
 NR 102-72317-7
 NR 102-77586-27
 I 105-11750-34 not part.
 NR 100-16 sub 16-82 pg 20
 NR 109 ^{NR NR NR NR NR NR} 41, 27, 29, 48
 NR 110
 NR 100-9749 sub 6.37 58
 I 100-11392-216
 I not part. 270
 I 100-11592-49 High Point (C) ¹⁻¹⁵⁻⁵⁵
 I 100-387835-4453 not part.
 I 100-24910 sub 10
 I 100-2558 sub 2
 I 100-2625
 (over)

NUMEROUS REFERENCE

SEARCH SLIP

Subj: Supervisor RamplonRoom 817RBR# Date 12/5

Searcher

Initial EmkProd.

b6

b7C

FILE NUMBER

SERIAL

	FILE NUMBER	SERIAL
I ✓	Not Pert. 100-387835-2655	4110 S.L.
I ✓	Not Pert.	2670 S.L.
I ✓	100-426761-12	Not Pert.
I ✓	Not Pert	13
I ✓	Not Pert	17 pg 2
I ✓	Not Pert	19
I ✓	Not Pert	110 pgs 5, 8, 21, 24, 31
		145
	I	50
I ✓	510-426761-A Las Vegas Review Journal	
	7-31-57	
I ✓	101-2483-7361 encl pg 3	Not Pert.
	104-7629-1 MF	
		
I ✓	100-426761-17	Not Pert.
		
NR	62-77402	
		
NR	121-13749	
NR	✓ 100-343881-95	encl pg 1
NR	61-7341	encl pg 42
NR	✓ 98-21494-1	
NR	100-28001-1	X pg 1
NR	✓ 100-3-28(2)-259	pg 98 Not Pert.

Subj:

Supervisor

Room R17AB

R #

Date _____

12/15

Searcher

Initial cont

Prod.

FILE NUMBER

SERIAL

NR

✓ 145-307-15 pg 14

-b 6

b7c

NR

100-25470-14

NR

100-3-17-54^V 12.40

NR

66-2542-40398

NR

✓ NO. 192670-1

II

100-426761-26 not Pert.

~~SECRET~~

~~4:0 - 4:5 puz 5, 8, 21, 24, 31~~

NR

100-171833-2-

Nashville

116-3083 ~~Site~~

NR

162-97749-145

Reagents not scanned



FOREIGN POLICY ASSOCIATION

INCORPORATED

345 East 46th Street, New York 17, N. Y.

OXford 7-2432

December 7, 1961

Mr. J. Edgar Hoover
Director
Federal Bureau of Investigation
Pennsylvania Ave. & 9th St., NW
Washington, D.C.

85
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 31643E101/Janis

b6
b7C

Dear Mr. Hoover:

01/21/95 N

A short while ago you spoke before the Senate Foreign Relations Committee. The nature of your comments concerned the refutation of the charge that there has been extensive Communist infiltration of the U.S. clergy.

If copies of the text of this speech are available, I would appreciate your sending one to me.

Thank you for your prompt consideration.

Sincerely,

[Redacted Signature]

Department of Public
Information .

BG:lcf

REC-91

EX-116

100-403529-306

25 DEC 14 1961

mm
ask 12-12-61
PH
CORRESPONDENCE

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 2/21/01 BY 34063 EIW/JAR

December 12, 1961

REC- 91 100 - 403,529 - 306

Department of Public Information
Foreign Policy Association, Inc.
345 East 46th Street
New York 17, New York

Dear [REDACTED]

Your letter dated December 7, 1961, was received as Mr. Hoover was leaving the city.

He asked me to advise you that we are unable to furnish the material you requested since he has made no statement before the Senate Foreign Relations Committee.

Sincerely yours,

Helen W. Gandy
Secretary

NOTE: Correspondent cannot be identified in Bufiles. The Foreign Policy Association, which sponsors Great Decisions study groups which has headquarters in New York City, is well-known to the Bureau, but we have not investigated it. Its alleged purpose is to carry on research to aid in the understanding of the foreign policy of the U. S. and to encourage local groups to discuss foreign policy. [REDACTED] is allegedly the leading policy-making official of FPA and is reportedly pro-Russian and an apologist for the Soviet Union. (100-371054 & 62-68549). In view of the above, an in-absence reply is being sent and no literature is being furnished. Bureau records do not indicate any appearance of the Director before the Senate Foreign Relations Committee.

JH:ncr (3)

DEC 13 1961

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December 11, 1961

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F B I

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Los Angeles 5, California

Dear [redacted]:

I have received your letter of November 30, 1961, with enclosure, and the concern prompting you to communicate with me is appreciated.

b6
b7C

In connection with the matter you mentioned, representatives of the FBI who are privileged to speak before various groups throughout the country do so with my full knowledge and approval. I can assure you that their remarks on communism do not repudiate in any way statements I have made or that are contained in my book, "Masters of Deceit." Any comments by a representative of this Bureau, however, should not be interpreted as a defense or endorsement of any group since this is not a proper function of the FBI. Assistant Director William C. Sullivan in his discussions of communism dealt with this subject accurately and objectively and has made the very pertinent point that this menace must be met by all our citizens in the most effective and rational manner possible. In order that you may be fully informed in this regard, I am enclosing the substance of statements made by Mr. Sullivan. I am also sending you some material on the general subject of communism you may desire to read.

Our churches have been and will continue to be important targets in the over-all communist program of endeavoring to infiltrate our established institutions, and we must remain alert to such efforts to subvert our way of life. The communists have tried to infiltrate every part of our society, including the field of religion, and patriotic Americans must continue to take a firm stand against communism and combat it whenever possible. But this opposition must be careful, constructive and positive, and it must always be kept within the due process of law.

Sincerely yours,

J. Edgar Hoover

Enclosures and Note on next page

Enclosures (3)

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Enclosures (5)
Communism and Religion - William C. Sullivan
The Deadly Contest
10-61 LEB Introduction
Faith in God: Our Answer to Communism
The Communist Party Line

NOTE: Bufiles contain no information identifiable with correspondent.

LOS ANGELES 5, CALIF.

Nov. 30, 1961

Mr. Tolson	_____
Mr. Belmont	_____
Mr. Mohr	_____
Mr. Callahan	_____
Mr. Conrad	_____
Mr. DeLoach	_____
Mr. Evans	_____
Mr. Malone	_____
Mr. Rosen	_____
Mr. Sullivan	_____
Mr. Tavel	_____
Mr. Trotter	_____
Tele. Room	_____
Mr. Ingram	_____
Miss Gandy	_____

Dear Mr. Hoover:

~~EXP. 12/13/61~~

DEC 7 1961

af

I am enclosing an article

Mr. Cossels and in it he comments
on the FBI and specifically, Mr.
Sullivan.

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b6
b7C

His quotation of Mr. Sullivan
lead me to believe that there is no
problem of Communism in our churches
today. Several of your pamphlets and
talks have made me believe you.

Can you tell me if Mr. Sullivan
has been mis-quoted or sent there
any problem of Communism in our
Churches.

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ENCLOSURE

Thank you for your time and

help. mmf
ack 12-11-61
jef: gfk

Sincerely,

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What About *COMMUNISM* in the Churches?

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By Louis Cassels

Two Episcopal laymen were having a troubled conversation at the headquarters of the Justice Department in Washington, D.C. One of them was a newspaperman. The other was a high official of the Federal Bureau of Investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the FBI man.

He paused and stared out of his office window at the throngs of springtime tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the Communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Communist Objective

Sapping the vitality of Christian churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But

they are constantly alert for opportunities to disrupt churches by more devious methods.

One obvious method is to infiltrate the churches by having disguised Communists work their way up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they have found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man. As a practical matter, it is enormously difficult for a Communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U. S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Six-Year Study

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book, *Communism and the Churches*, recently published by Harcourt, Brace. Dr. Roy sums up his findings in these words:

Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these . . . the proportion who have been affiliated with Communist efforts in any way whatever has been exceedingly small—perhaps slightly over 1 per cent.

The number who have been Communists, or persistent—and identifiable—fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communist apparatus. Today, perhaps twenty-five of this number remain—or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits.

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction—that the Communists have made very little headway in their thirty-year effort to penetrate American churches.

During the past few weeks, FBI Chief Inspector William C. Sullivan has delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

Patent Falsehood

"But this is a patent falsehood. The truth of the matter is that the Communist party has not achieved any substantial success in exerting domination, control, or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable bulwarks in the crusade against communism. There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism."

Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Mr. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause.

The Communists apparently feel the same way. The FBI has observed that they are very unhappy about Mr. Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that

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will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans believe they have infiltrated the churches is almost as effective in sowing discord and dissention as an actual infiltration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Communists in Disguise?

Some churchman may be tempted to give the vigilantes a dose of their own medicine by hinting darkly that they could be hidden Communist agents, wearing the perfect disguise of rabid Communist-hunters. But however plausible this suspicion might be made to sound, there is no evidence to support it.

On the contrary, the evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of the Churches of Christ in the U. S. A.

In a recent letter to the clergymen

of his diocese, Episcopal Bishop William Crittenden of Erie said church members must learn to "be on guard" against "unwarranted attacks on Christian clergymen of unquestioned repute, including Episcopalians, on the social action program of the churches, and on the National Council of Churches."

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view."

This plea for sanity won't endear Bishop Crittenden to the Communists. Nor do the Communists appreciate any one of a dozen or more other Episcopal bishops who have commented similarly on this specific problem in the past few months. In fact, the Communists may learn to dislike these courageous bishops almost as much as they dislike Chief Inspector Sullivan of the FBI and his colleagues.

Are there really Communists in our churches? Perhaps a better question to ask ourselves is: Who are the people who are really helping the Communists today?

Christmas Drama to Be Presented at Presbyterial

"The Quest of the Magi," seasonal dramatic meditation, will be one of the features of the Dec. 4 meeting of Los Angeles Presbyterial Society, to be held in First Presbyterian Church of Hollywood, 1760 No. Gower St., at 10 a.m.

Theme of the day will be, "We Shall Seek Him," according to Mrs. Edward F. Ellison, president, who added that women of the San Fernando-Antelope Valley District, under the leadership of Mrs. Albert E. Smith, will be hostesses.

At the afternoon session, the Sacrament of Holy Communion will be observed. Participating ministers will be Rev. Herbert L. Downie, of the host church; Rev. Paul Epps, Bel Vue United Church; and Rev. Cesar Lizarraga, of El Silos Church, Los Angeles.

Members of Presbyterial's program department will offer a recital presentation, "We Are Seeking Him," with Eugene H. Forrest as tenor soloist, and Mrs. David G. Lesley the accompanist. All women of the area are invited to attend.

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Mr. Rosen ✓
Mr. Sullivan ✓
Mr. Tavel ✓
Mr. Trotter ✓
Mr. Jones ✓
Tele. Room ✓
Mr. Ingram ✓
Miss Holmes ✓
Miss Gandy ✓

[Redacted]
Los Angeles 5, Calif.

Nov. 30, 1961

Dear Mr. Hoover:

I am enclosing an article by Mr. Cassels and in it he comments on the FBI and specifically, Mr. Sullivan.

His quotation of Mr. Sullivan lead me to believe that there is no problem of Communism in our churches today. Several of your pamphlets and talks have made me believe you.

Can you tell me if Mr. Sullivan has been mis-quoted or isn't there any problem of Communism in our churches.

Thank you for your time and help.

Sincerely,

/s/ [Redacted]

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Communism and
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